

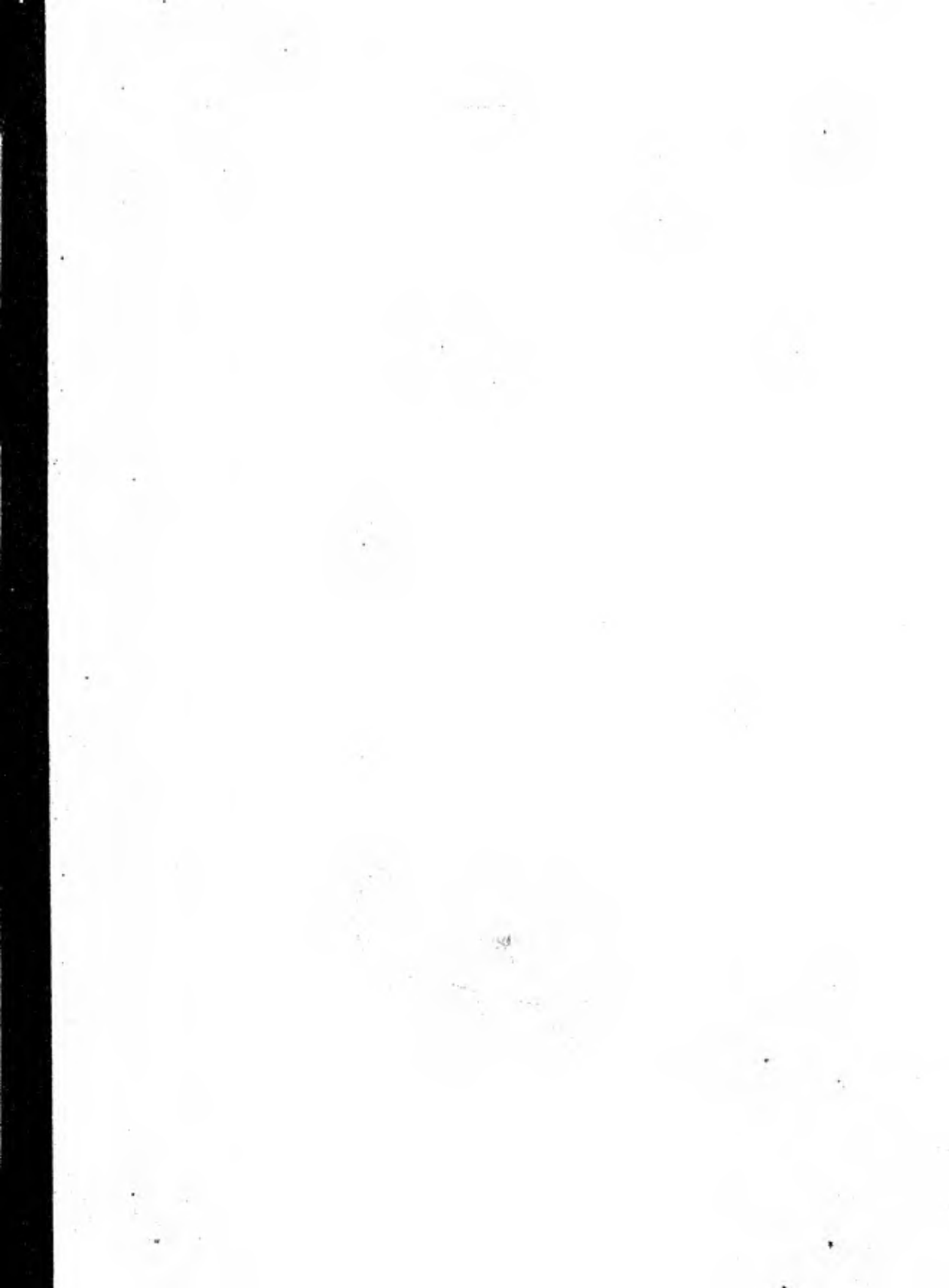
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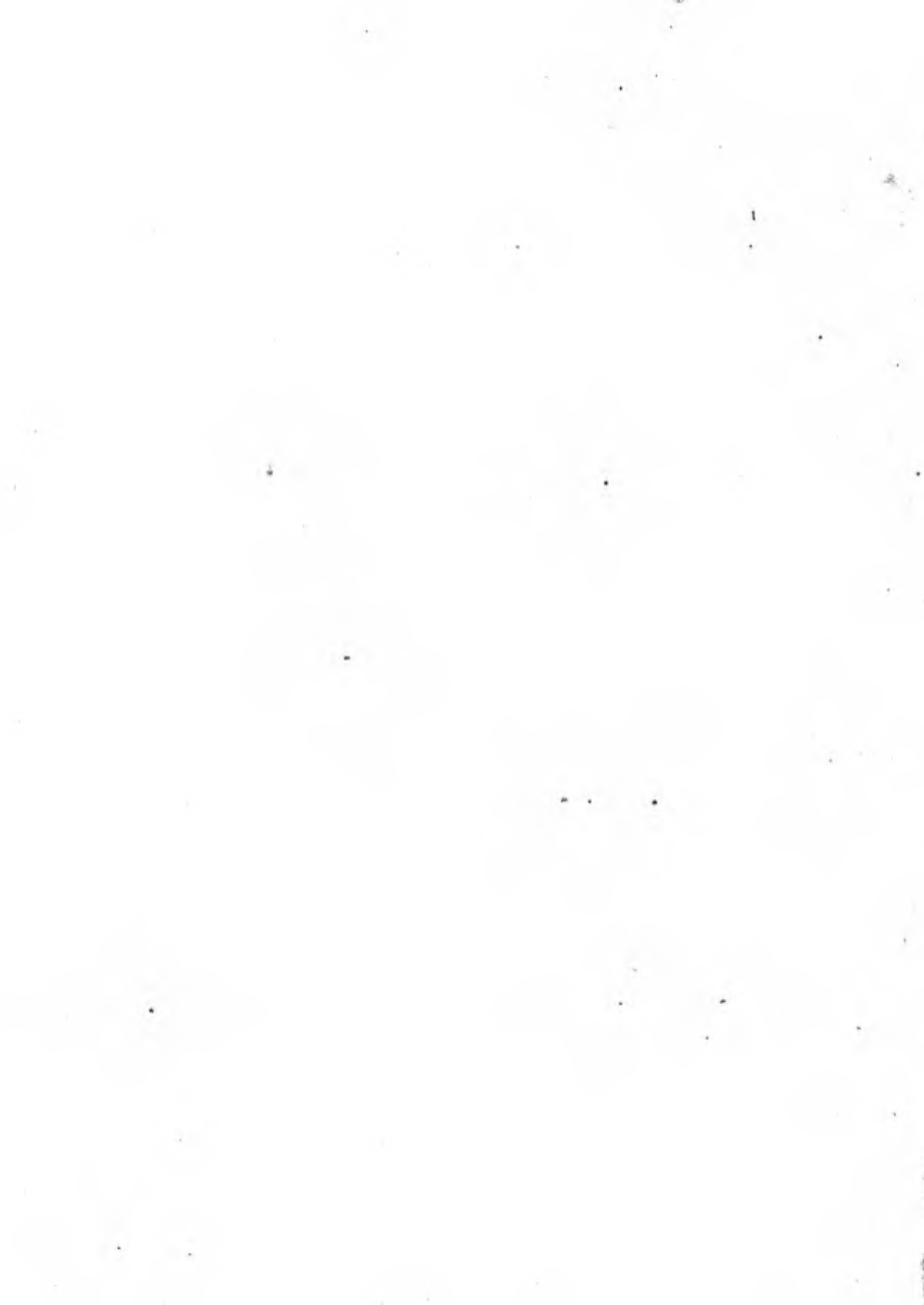
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*For the Study and Encouragement of Arts, Science, History and Literature
in relation to Burma.*

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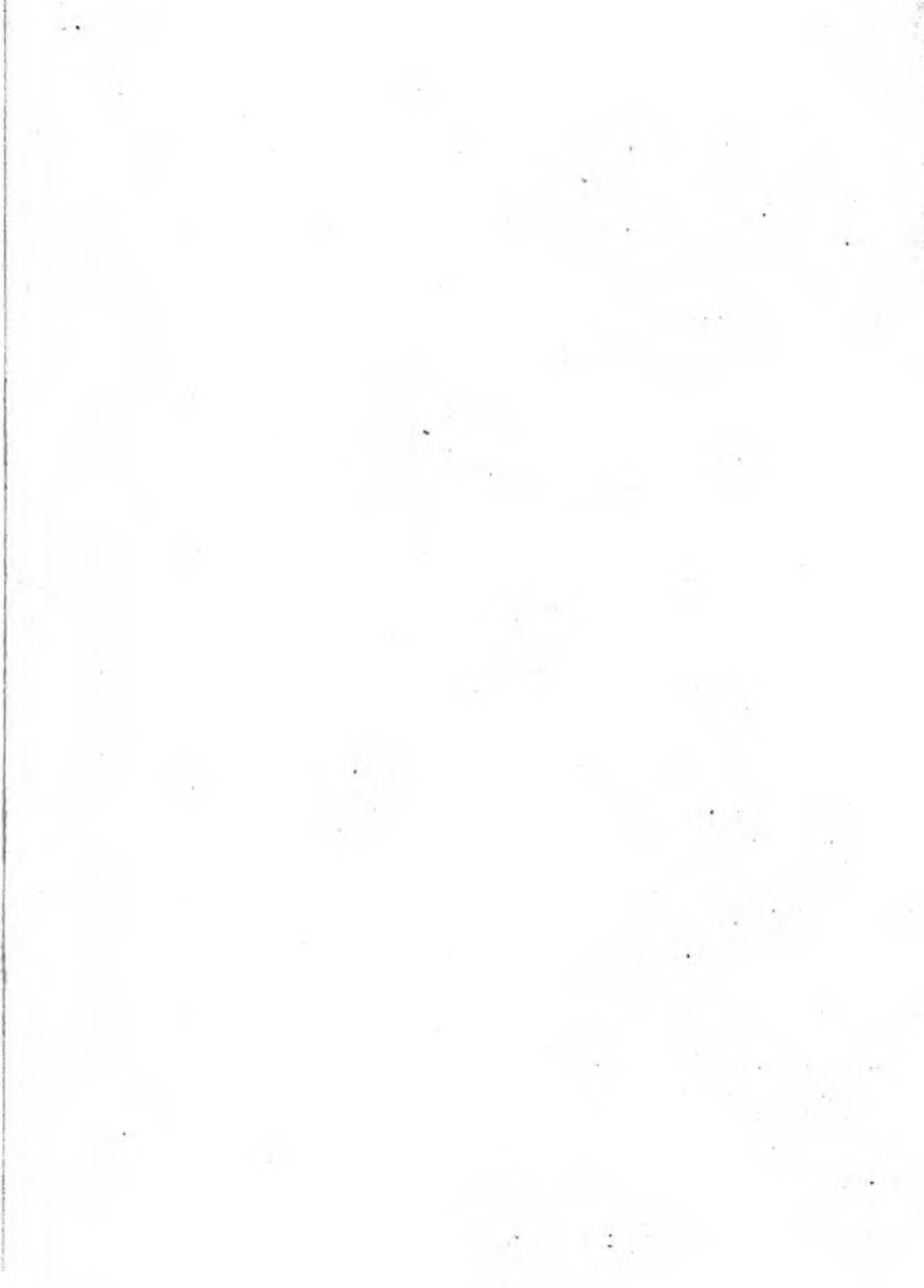
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JOURNAL OF THE BURMA RESEARCH SOCIETY.

Vol. XX, Part I.

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SPINNING MAGIC. 1

Most of what I shall have to say to you to-night concerns the arts of carding, spinning and weaving and some superstitions connected

ERRATA.

JOURN. BURMA RES. SOC., DEC. 1929 ("ON OK MYIT AND SHE POK".)

Page 57, last line of notes read "*postpiration*".

Page 58, line 3 of notes for "Hef" read "Heft".

Page 60, line 6 for "utetrance" read "utterance".

.....24 for "*Einsatzhöhe*" read "*Einsatzhöhe*".

.....2nd line from bottom (notes) for "Zurn" read "Zur."

Page 61, line 20 read "*pub-ce*".

.....26 read "*a-ni* aunt, but T. *a-ne*, *mi* man as against T. *mi*".

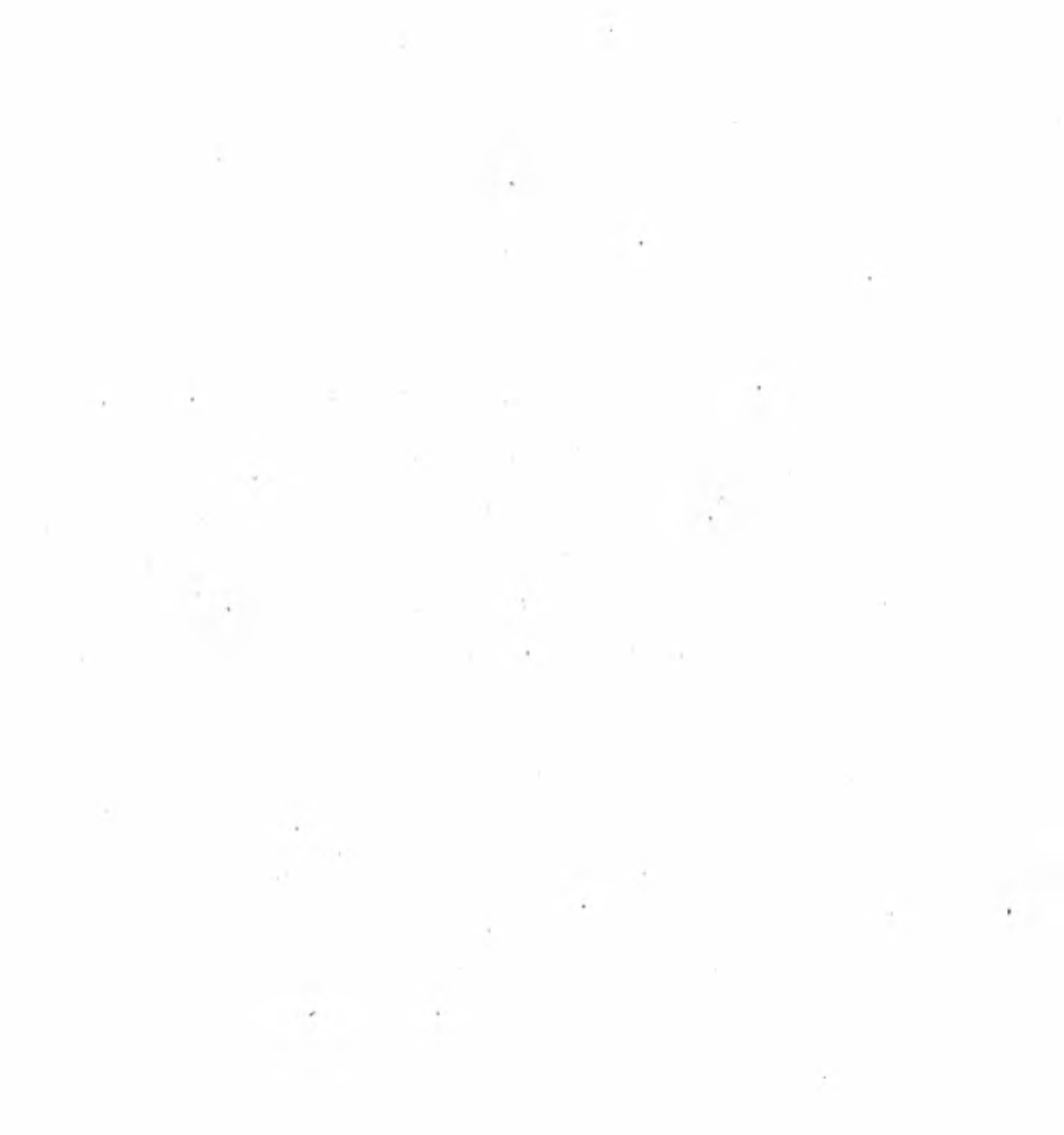
Page 62, line 3 of notes *delete* "(wing to wing, square to square)".

Page 63, line 26 after "upwards" *add* "or downwards".

Page 65, line 5 read "*câ*: to eat".

.....29, for "*cui*" read "*cui*".

..... for "*cö*" read "*cög*".



SPINNING MAGIC. 1

Most of what I shall have to say to you to-night concerns the arts of carding, spinning and weaving and some superstitions connected therewith. These arts themselves are not of the first importance nowadays and the superstitions, you may think, can hardly be worth investigating. But I would ask you to consider this point of view: the very fact that these are declining arts makes it the more desirable to place on record information about them. We live in a country where there is still a good deal of hand loom weaving and where not only the spinning wheel but the primitive spindle is still in use. Facts about them are a kind of living history. And to you, as members of a literary society, I submit that a knowledge of primitive arts and of superstitions adhering to them will be found of some value in interpreting ancient literature.

But my reason for taking up the subject of spinning magic was that it interested me. Certain superstitious practices prevailing among the Taungthas and others came to my notice. I start therefore, with an account of the Taungthas. A good deal of it is irrelevant except as giving you the background of the picture. But so little is known of this people that I thought I had better act on the principle expressed in the Burmese proverb, *pyin po, ma lo-ze-hnin*.—better excess than deficiency.²

The Census of 1911 (Part I, paragraph 307) contains a note on the Taungthas in which it is stated that there are just under 7,000 of them in Pakokku and over 10,000 in Akyab but that the relationship between the two branches has never been determined. The Pakokku Taungthas are said to be a Chin tribe who have adopted Buddhism. In the 1921 Census the Taungtha language is shown as belonging to the Kuki-Chin Group and the number of speakers as 6,253.

I confine myself to the Pakokku Taungthas who live in the glens running up to the Chin Hills on the western borders of Pakokku. You find some villages which are entirely Taungtha, some in which Taungthas, Burmans and Chins live happily together. I have not time to say anything about the Taungtha language. But it is worth noting that throughout the Taungtha area—the Yaw country—what is apparently an old pronunciation of Burmese has been preserved. It is very difficult to follow—and well worth study.

You have probably heard the various stories of the origin or original habitat of the people. The story of Maung Tin Tè whom they claim as the first notable Taungtha connects them with Tagaung in Mogok.

(1) A paper read before the English Association, Rangoon, on August 9th, 1929.

(2) See also Pakokku District Gazetteer, A volume, and "A short Account of the Taungthas" by U Than Tin in J. B. R. S. Vol. XVIII, Part I, 1928.

The Glass Palace History (I 211) and Mg. Kala (I 153) say that Mg. Tin Tè was the son of a blacksmith but the Taungtha story is that Tin Tè himself was an expert maker of *dahs*. On one occasion he took a *dah* to be presented to the king (presumably Thinlikaung). The gift was rejected and Tin Tè backed out of the presence in a squatting posture dragging the *dah* over the floor. It was afterwards found that all the floorboards were cut through. One implication of this story should not be missed. It is that the Taungthas claim to have learnt how to work metal by the 7th Century A.D. The art of metal working is one of the tests of emergence from the Neolithic Age. Another is the use of cattle in cultivation and the Taungthas have probably used cattle for ploughing ever since they settled in their present location. It is curious to find from an old Chin song, that the Chins have picked out the use of cattle and metal articles as points in which they were behind the people of the plains.

"The Kawl work their fields with cattle,
The Kawl race, all of them, are prosperous.
On their houses gold is laid, bright as the sun,
They have loud-sounding gongs in rows, pleasant to hear."

(Kawl is the Myittha or Kale River, Kalemio is in Chin Kawlpi. The name of this town, in old days an important fort guarding the main route to Burma, was extended to include the whole of the plains country.)

There is another story that the Taungthas originally inhabited Sampanago (like Tagaung, in Mogok).¹ They were a ruling tribe and the Shans were subject to them. One day a Shan borrowed a fishing hook from a Taungtha. The line was bitten and the hook carried off by a fish. The Shan offered a substitute but the Taungtha insisted on having the original hook. The Shan contrived to catch the fish in a net and restored the hook, but he bore a grudge against the Taungtha for his unreasonable demand. By and by a Taungtha came to borrow an earthen pot from a Shan. The Shan heated it, the unthinking Taungtha picked it up, dropped and broke it. The Shan demanded the original pot which the Taungtha could not of course restore and war was declared. The Taungthas were defeated and driven to Mount Popa and thence to Rangpya in the Haka subdivision of the Chin hills. It was agreed to decide the contest by a shooting competition. Arrows were to be shot into a rock. The Taungthas used their iron tipped arrows. The Shans tipped their plain bamboo arrows with wax. These stuck on the rock and appeared to penetrate it and the victory was with the Shans. The Taungthas afterwards succeeded in making the Shans drunk and beheaded them. They then left the hills and settled in the country they now inhabit. It should be noted in passing how persistent is the mention of metal in the accounts of all these happenings.

(1) This and the following paragraph are based on information supplied by Mr. Silas San Wa, who has held charge of the Gangaw and Pauk subdivisions of Pakokku district.

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The Taungthas are now Buddhists but old beliefs survive. Thus there are traces of totemism. One clan will not kill the *Wayaung* : *hnget mē gaung* : *byu*, another will not kill the *Wayaung* : *hnget pyu*;¹ another will not kill the imperial pigeon. There are other totems but I regret I am unable to give you a complete account of them.

Nat worship is universal and this is the account I collected of it in Saw township. I am not sure that it is true of the whole area. There are *nats* of the clan, village, fields and house.

Each household belongs to a clan or sect hereditarily devoted to the worship of a *nat* (*rē*)² to whom either pigs, cattle or dogs are sacrificed. Thus the Nathwet and Longshi clans sacrifice pigs: the Patnu, Pong-gang, Kokkhang and Mon-tong cattle, and the Khwashe and Khwale dogs. Intermarriage between clans is allowed: after marriage the woman gives up the worship of her clan *rē* and adopts the worship of the *rē* of her husband's clan.

The clan *nats* to whom dogs, cattle and pigs are sacrificed are respectively:—

Law-lu (*Law*=*y'a*, dry cultivation, and *lu*=head. In spite of his name, Lawlu is not a *nat* of the fields, though sacrifices to him are always made in the jungle.)

Sum-rē (*Sum*=ox or cow.)

Wu-rē (*Wu*=pig.)

The village *nat* is one or other of
Khwa-rē (*Khwa*=village.)

Mo-nat (*Mo-nat*, I think, may have originated in a Taungtha mistranslation of their own language. For *Khwa* means village and also in the expression *khwa raw*—it rains—it=“the sky”, Burmese *mo*.)

There are *nats* of the field—nameless, so far as I was able to discover—to whom offerings have to be made before the gathering of potatoes (yams) or pumpkins begins. If other crops—sesamum, Indian corn or paddy—be grown, no offerings are necessary. Until the offerings have been made, the fruit does not belong to the owner of the land and any stranger can help himself to it without committing theft.

The house *nats* are *Ing-rē* and *Ahin-gan-bwan* (Burmese *ein khin bun*.) *Ing-rē* is the guardian of the house while *Ahinganbwan* is specially concerned to punish the family if they allow visitors to behave in an improper manner.

(1) *Wayaung hnget*; “birds of the genus *garrulax*” Judson, Stevenson's Edition.

(2) In Tiliin Township the word is pronounced *rai*.

Each of the two house *nats* has one of the outside posts of the house appropriated to her—they are both ladies—Ing-rè the second post from the corner at the guestroom end and Ahinganbwan the next. The next post to that is appropriated to the clan *nat*, Lawlu, Sumrè or Wurè.

There are no regular offerings to nats, with the exception perhaps of those of the field and village. The proper offering to the latter is one chicken, one or more eggs and a pot of liquor from each house but nowadays he does not always get the full number of chickens.

As already stated, offerings are made to the field *nats* before harvest. In the case of other *nats* sacrifices are made when their protection is required or their wrath to be placated.

Two important functionaries are regularly consulted before offerings are made.

(1) The Kali-din and

(2) The Pa-hsan

The Kalidin is a woman who practises divination by means of the *kali* (Burmese *hpale* :) that is, the bow used in teasing cotton. Let us suppose a person thinks of going on a journey. He consults the Kalidin. She asks on what day he was born. She holds the string of the *hpale* on her two forefingers, half closes her eyes, turns to the east and addresses a nat, usually as Ashangyi, telling him that a man born on such a day of the week proposes to go on a journey and asking him, if it is likely to be advantageous, to make the bow behave in a certain way. The bow rises or falls or swings and the Kalidin is able to interpret its motions and advise the person consulting her. If there is sickness in the house the Kalidin is asked if the sick person will recover. She first ascertains by consulting the nat what is the cause of the illness—bewitchment, possession by an evil *nat* or what not. If recovery is predicted and the protection of a *nat* has to be invoked, the person interested then goes to the Pahsan and consults him as to what sacrifices or offerings should be made and how they should be conducted. If any animal is sacrificed the flesh is boiled together with rice and laid out on leaves till the Pahsan says the *Nat* is satisfied. The persons taking part in the sacrifice then eat it.

It seems that it is only Ingrè or one of the clan *nats* that obtain sacrifices of one of the larger animals. A dog sacrifice to Lawlu is, as stated above, always performed in the jungle. But the sacrifice of a pig or ox is performed under the house, the animal being tied to the post appropriated to the *nat* concerned and liquor poured over it from the floor of the house. The post is smeared with the blood. Any bullock inadvertently tied to Sumrè's post by a stranger becomes the property of the owner of the house.

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Ahinganbwan is on the watch for injuries done to the house by guests and unless proper offerings are made, takes her revenge on some member of the family, usually by causing fever. She does not like a pregnant woman to lie down or a visitor to leave any of his belongings in the house. If the house-holder realizes that such untoward incidents have occurred, he demands of the visitor a small sum wherewith to make an offering of chicken, rice and liquor to Ahinganbwan.

Divination by means of the *kali* is the most common method. A pot of holy water, however, is also used. A third method is by pouring a handful of rice on a plate and watching how it falls.

Now the first line of investigation that suggests itself is, how far are all the beliefs and practices which have been described common to the nearest neighbours of the Taungtha, the Chins?

Certain essential similarities are obvious (1) Sickness is attributed to the influence either of *nats* or witches and a cure is hoped for by appealing to the protection of the *nats*; (2) the appeal is made by animal sacrifices; (3) at least one of the Taungtha *nats* seems to have been borrowed from the Chins. The Chin *nat* of the *taungya* is *Lou doi* or *Lou shia*. Dogs are not invariably sacrificed to him but a dog is the most efficacious of all sacrifices and in case of a *taungya* which is exceptionally difficult to get a crop off, a dog is frequently offered either singly or in conjunction with other animals.

But the differences are almost as marked as the resemblances. There does not seem to be any trace of totemism in the Chin hills. The methods of divination are almost entirely unlike. The Chins divine the cause of sickness by feeling the veins or nerves on the wrist. They use the part of a branch on which a bird perched at dawn and practise other methods unknown to the Taungtha. They do not use the *hpale*. Sacrifices of animals are made as requisite and there is nothing corresponding to the Taungtha appropriation of clans to the sacrifice of a particular animal. This appropriation, it should be said, is not universal among the Taungthas at the present day. Chickens have to a great extent taken the place of larger animals.

The *hpale* is used for purposes of divination not only among the Taungthas but in the plains of Minbu and Pakokku.

The *wapachin* or *gunpachin*—the long conical basket in which the cotton is placed to be whisked by the *hpale*—is also used as a means of ascertaining whether it is going to rain or not. The first step is to invite the *nat*. The *wapachin* is held upside down on the fingers of three women who must be related as sisters or sisters-in-law. The *nat* is asked to indicate by moving the *wapachin* in a certain direction whether rain is going to come. Thus, in a village situated on a creek, the request may be: "Mo: ywa yin Chaung: nya pya. ba—if it is going to rain,

move up the valley." The basket begins to move and the women follow its movements, sometimes at a run. If a man asks to be allowed to hold it, he is told that it would not respond. The idea of producing rain always underlies these practices.

I have heard of this use of the *wapachin* in Kyaukse,¹ Minbu, Pakokku and Magwe. In Magwe the *nat* invited is Po Aung Gyaw, the *nat* of the fields—the *nat* who makes the cotton grow, or his sweetheart in life Ma Bandi. In Minbu the *nat* invited is Ma Bo Me, the *nat* of the loom, an interesting person about whom I must digress for a moment to tell you something.

Of Ma Bo Me we know that she is the patroness of weaving and that she has a *twin* or cave at Shwesettaw, Minbu District, which is still visited by people who pray or wish to become skilful in arts and crafts. It is said that the sound of a person arranging threads for a warp (*yetkan shi than*) can be heard from inside.

Was she identical with Saw or Shin Bo Me who was queen to five kings of Ava in succession? Shin Bo Me was the daughter of Thin-gathunge (Hmannan I 445 and Mg. Kala I 402) or Thihathu-nge (Mani-ratan-abon 182 where it is shown that she was a niece of King Minkhaung). Minkhaung married her at the age of eight when she was so small that she had to be stood on a heap of gold knee high, for the coronation ceremony. I need not recount her whole history which is given fairly fully by Harvey. The following two incidents seem to point to her identity with the lady of the loom.

(1) King Minkhaung's female elephant Hpogaung Yinma², starting from Ava when the hens came off their roosts could reach Pagan as the hens went to roost, and the king riding this elephant used to visit the Shwezigon pagoda at Pagan twice a month. On one occasion the Worthy Person of Tetthe (two miles south-east of Nyaungu) asked for an offering of the revenue from weavers' reeds in Pagan. (*Pagan we yetkan: yin khun*³) Burin Min Khaung said "There is my lady the queen. I will speak of the matter to her". The priest said, "Is the sovereign lord under the governance of a woman?" When the king reached home and their majesties were alone on the couch, he told the queen of his

(1) Either in Ebya or Mekkhaya or the Myitnge river. To the best of my recollection the *wapachin* was said to be held by women of Talaing descent. Its use, however, was obsolete in 1919. Both these villages are situated at the tail of the Zawgyi irrigation system and water supply is, or was uncertain.

(2) Presumably so named because captured at Hpogaung in Insein district.

(3) I formerly took *Khun* to mean "seven". The interpretation now given is taken from "Niti Mala" by Ledi Pandita U Maung Gyi, Dagon Magazine, September 1929, page 145.

encounter with the Worthy Person. Queen Shin Bo Me said, "It is only that he is a priest. Were he a man he could be executed". A second time the king and queen went to Pagan together. The Worthy Person of Tetthe came again and said, "Lady, Your Majesty said I should be executed. Let it now be done." The queen said, "I dare not." When they reached the palace they were ill at ease for that the Worthy Person of Tetthe had heard jesting words said in private. Afterwards they called a clever Fasting Person and caused him to make enquiries. He reported that the Tepathin *nat* (Thonbanhla-the lady guardian of the Tharaba gate at Pagan - Hmannan I 358 and Taw Sein Ko, Archaeological Notes on Pagan p. 16) continually attended on the priest. They made offering to him, that is, remitted the revenue from Pagan weavers' reeds. The king and queen again went to Pagan by river and on the way back, when the golden raft grounded on a rock, a female *nat* pushed it off. (Hmannan II 9.)

This is, I think, the only passage in the chronicles connecting Queen Shin Bo Me with the loom. What the connection was we cannot say. The reed revenue may have been assigned to Shin Bo Me and such an assignment would naturally be made on account of a particular interest taken by her in weaving.

(2) The Chronicles also contain passages connecting Queen Shin Bo Me with Shwesettaw or Man Settawya, the sacred footprint in the Man valley. (Hmannan I 164, II 70, 71, 75, 76.) Kyetaungnyo took Queen Bo Me and fled from the palace by night. They went down the Irrawaddy to Salin and from there made for Arrakan. Kyedaungnyo died at Pèlundaung. Queen Bo Me then thought of flight to the Talaing country but was advised to await events, that is the chance of marriage to the next king. She erected a fortification at Man Settawya. She was sent for and met at the mouth of the Man by Mohnyin Mindara, the new king. He felt her body and inquired about her health. Queen Bo Me's only reply was. "There is a smell of subjection." (*Kyun saw nan thi*). These words seem to indicate her unwillingness to go with him and a realization that she was not a free agent. The chronicles do not seem to contain any mention of Shin Bo Me's death but she was not queen to any king after Mohnyin. In the disturbances which began in Mohnyin's reign and which finally overwhelmed Ava, there would be plenty of opportunity for an enterprising woman to meet a violent end and so qualify to become a *nat*.

We have connected both Bo Me's with weaving and with Shwesettaw and it seems a reasonable inference that they were one and the same person.

Besides the magic use of the implements I ought to mention the magic and religious uses of the spun thread, which are general throughout Burma. When a magician wishes to question a spirit which has taken

possession of a person he puts a string round the person's neck so as to prevent the spirit's departure before the questioning is finished. If an evil spirit has to be driven out the patient is placed within a fence consisting of four posts and three rounds of cotton thread to prevent the entry of other spirits. (Mr. Nodder's collection No. 398). The *payeit chi* is cotton thread which has been placed over a pot of holy water while a priest prays for protection against evil. What may be called its legitimate use is as follows: It is drawn seven times round the house and pieces of it are tied seven times round the necks of the inhabitants. *Numero deus impare gaudet*. But it appears to be necessary for the efficiency of certain charms, e. g. against gunshot, that they should be bound round with *payeit chi*. (Mr. Nodder's collection No. 396).¹

It is always interesting and sometimes very informative to trace customs and superstitions from country to country. I made no doubt of finding, in the reference books I had by me, plenty of parallels to the magic use of carding and spinning instruments. What little I did find I will refer to later but it amounted to practically nothing.

As text-books had proved a disappointment, it occurred to me that it would be worth while turning to ancient literature which was written when spinning and hand-loom weaving were universally practised. The only literatures accessible to me were those of Greece and Rome and my library is far from complete; and then it is only by chance that popular superstitions get mentioned in literature.² Thus in Burmese literature I am not aware of any mention of the practices I have described except one or two inaccurate and vague references to the *pahsan*; *Nat win pahsan*: for instance implies that the *pahsan*: is a medium whereas the truth is that he is an expert in ceremony. Then there is the proverb. "If you want to sleep become a priest, if you want to eat become a *pahsan*:" We have other information about the *pahsan* which enables us to interpret this reference but suppose the proverb occurred in ancient literature, how little we should be able to conjecture of its meaning.

This is the sort of difficulty we shall experience in dealing with references in Greek and Latin writers and I cannot hold out hope of being able to find anything more than hints that practices similar to those recorded from Burma prevailed. No doubt I should have been able to make more of my subject had I possessed annotated editions of all the

(1) The Rev. Mr. Nodder, now deceased, when Chaplain in the Andamans obtained from a convict a manuscript containing a large number of charms. He made it the basis of a work on Burmese black art, which was in process of printing at the Hantawaddy Press at the time of his death. The Press are now considering the possibilities of publication.

(2) I do not think that Sanskrit literature would be found to contain many mentions of spinning and weaving; the high-born heroines of plays and epics would have demeaned themselves by practising these arts.

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works I shall quote. Points obscure in the text might have been explained by citation of parallel passages. I shall just have to ask you to believe that I have done the best I could with my limited knowledge and other handicaps.

It would be untrue to say that until the discovery of the power loom every family made the materials for its own clothes. The histories of Burma show that in the 14th century A. D. foreign cloth was freely imported. And four thousand years before that, at Ur on the Euphrates weaving was organized on a large scale for purposes of commerce (Age of the Gods, p. 130) Herodotus says (II, 35) that in Egypt the men did the weaving, which suggests work in factories rather than in the home, and in Greece, too, articles of clothing for which there was a large demand were made in factories (Companion to Greek Studies 554). But every Greek and Roman lady knew how to spin and supervise that and the preparatory processes and those activities are prominently mentioned in the literature, principally in the poets. I would remind you that little or no popular poetry has survived, so we hear mostly of work in palaces and great houses rather than in the poor man's cottage. Before we return to the subject of magic I want to satisfy you of the importance of spinning in the domestic economy in classical times. I will allow the poets to speak for themselves.

Let us begin with Helen, who eloped with Paris to Troy and for whose sake the Trojan war was fought. While the fighting was going on outside the walls of Troy, Helen was in the hall of the palace weaving a mighty web, a double-broad purple mantle and she wove into it many battles between the Trojans, tamers of horses, and the brass-clad Achaeans, which they endured for her sake at the hands of Ares. (Iliad III, 125.)

And here is another domestic picture of the same lady after her return to her forgiving first husband, Menelaus.

"From the scented, high-ceiled chamber came Helen, like Artemis of the golden distaff and with her Adraste who placed a well fashioned couch. Alkippe bore a rug of soft wool, and Phylo bore a silver basket, together with a golden distaff. The silver basket was edged with gold and ran upon wheels. Phylo set it by her lady and it was stuffed full of prepared yarn and upon it was laid the distaff holding violet-dark wool. And she sat upon the couch and there was a footstool under her feet and straightway she spoke and questioned her husband." (Odyssey IV, 121).

Let us now visit the island of Phaeacia, the home of the charming Nausicaa. Athene came to her bedside one morning in the guise of one of her friends and reminded her that the time for her marriage was

approaching and that her clothes needed washing. Nausicaa went to her father, Alcinous, and asked him to give her the wagon that she might take his and her brothers' clothes to the wash. So she spake for she did not care to mention the subject of her marriage to her father but he knew what she was thinking of and ordered the wagon. She went with her maidens to the river—the fairest she but all were fair—and met Ulysses and directed him to her father's house. She told him when he reached it to go right through to her mother “and she sits at the hearth in the glow of the fire, turning the sea-purple spindle, a marvel to be seen, leaning against a pillar and her maids sit behind her. And my father's chair stands against the pillar, whereon he sits and drinks his wine like an immortal”. (Odyssey VI, 305).

When Odysseus comes to the palace he finds a busy scene. There are fifty maidservants. Some are grinding corn, some spinning and some weaving and the linen is so close woven that olive oil will not ooze through it. Such is the skill that Athene gave the Phaeacian women. (Odyssey VII 103.)

I need not remind you of Penelope's web on which she undid during the night what she had done during the day, *nocturno solvens texta diurna dolo*. And I have said nothing about the witch Circe because we shall have occasion to speak of her in a moment.

But I must quote from Apollonius Rhodius one of the few cottage scenes on record. He speaks of “the wool-working woman who turns the spindle by night and about her whimper her fatherless children denied their drink at the breast, and tears run down her cheeks as she bethinks her of her weary lot.” (IV 1062).

Spinning and weaving, or at least spinning was likewise, the main occupation of the women of Italy. Such epithets as *lanifica*, *domiseda* are of frequent occurrence in their epitaphs (Mommsen I. v.)

I am going to quote only two passages, reserving some which contain a reference to magic for quotation later. Tibullus writes to Delia as follows.—“But do thou, I pray, be true and always let a diligent old woman sit by, guardian of sacred propriety. Let her tell you stories and by the light of the lamp draw long threads from the full distaff, and around you let the maids, set to their toilsome tasks, gradually overcome by sleep leave off their work. Then sudden let me come, and let none announce me, but let me seem to have been sent to you from the heavens. Then, as you shall be, your long hair in disarray, run to meet me, Delia, with shoeless feet” (Tib. I. iii).

Ovid thus describes Lucretia spinning. I quote the passage as showing how naturally anxiety would lead women to sing sad little songs as they span. “By her couch there were baskets and soft wool and by a dim lamp the maids carded their allotted portions and she spoke in a

low voice among them. "Haste ye, girls, for a cloak made by my hand must be sent right soon to my lord. But what news hear ye, for ye hear more than I, of the war and how long men say 't will endure. Soon mayest thou fall, Ardea! Thou art reserved for better men, vile town that keepest our husbands away. May they return! But I fear, for my lord is rash and cares not where he rushes with drawn sword. My senses leave me and I die each time the thought of my man fighting comes to me; and a cold chill clutches my heart." (Fasti II 745).

You will notice that the great lady, the mistress, is prominent in nearly all these scenes. We hear of her bullying her maids when her husband has annoyed her (Juv. VI 476), dabbing her eyes with the wool when she is having a cry (Prop. IV, VI 17), receiving presents of distaffs from friends, (Theoc. XXVIII). She never forgot her superiority. Here I cannot refrain from quoting the most arrogant line in all Latin poetry. "Do you prefer," says the poetess, "do you prefer a trull who carries the wool basket to Sulpicia daughter of Servius?"

Pressumque quasillo Scortum quam Serui filia Sulpicia. (Sulpicia IV). In the Greek Anthology, we find a number of dedications of spinning and weaving instruments by girls who were glad to be quit of them.¹

"The reed that sings at early morning with the swallows, halcyon of the looms of Pallas, and the heavy-headed, whirring spindle, smooth running twiner of the twisted thread, the bobbins and this basket dear to the distaff, guardian of the finished yarn and the clew—these things Telesilla, industrious daughter of good Diocles, dedicated to the Maiden Mistress of the wool-workers." (VI. 160)

The author of this epigram is Antipater of Sidon, a town well-known from early times for its weaving and embroidery (Homer II, VI. 290).

But we must look for some definite association of magic with spinning, weaving or the preparatory processes.

In the first place, it may be noted that Pallas—Athene, Minerva—was the patroness of the arts and crafts and of song as well. "It is only by making their peace with Pallas," says Ovid, "that girls may learn to soften the wool and discharge the full distaffs. She also teaches how to run through the upright web with the shuttle and packs the loose work with the reed." The poet then mentions other crafts and arts of which Minerva is patroness and sums up, "She is the goddess of a thousand crafts: assuredly she is the goddess of song and if I deserve it may she be friendly to my endeavours." (Fasti III 817)

Now the Greeks and Romans could never dissociate song from incantation. "Song (cantus) brings corn across from a neighbour's land, song stops the passage of the angry snake, song tries to bring the moon

(1) VI. 47, 48, 174, 247, 289.

from her chariot and would succeed but for the noise of clashing cymbals¹ (Tib I, VIII, 16). Songs can loose the minds of men, stay the flow of rivers and turn the stars in their courses (Verg. Aen. IV 487). Song could open bolts and send doors swinging back on their hinges. (A. R. IV. 41). So that when we have associated spinning and weaving with singing, it is only a short step to magic.

In seeking for proof of a belief in spinning magic, one thinks at once of the Fates (Moirai). They spin the thread of life for men at their birth. Their names are Clotho, the spinner, Lachesis who determines the length of the thread, and Atropos who cuts it off. They determine a man's destiny and are also able to predict it. What form did their predictions take? I am unable to quote you a very early authority. But the Romans identified the Greek Moirai with their Parcae and there is a poem of Catullus which contains a song supposed to be sung by the Fates at the marriage of Peleus and Thetis (LXIV 305) in which the birth and fortunes of their son Achilles are foretold. Each stanza of this song consists of three to five lines followed by a refrain, "Run, O Spindles drawing out the thread." The refrain would, I suppose, be sung as the spindle was started off on its downward revolutions and the other verses as it was revolving or the spun thread being wound on to it. There is plenty of evidence that songs were sung by women at their work and there can be no doubt that the conception of the Fates was evolved from the ordinary domestic spinster. The process in itself is wonderful to watch and when it is accompanied by singing, the idea that the thread is symbolic and the song an incantation or prophecy at once suggests itself.

"The Fates began their truth-telling songs. White robes wholly covered their trembling bodies, with purple border falling in folds about their ankles. White fillets rested on their immortal heads and their hands solemnly plied their never-ending task. The left hand held the distaff with its mantle of soft wool. The right hand first drew the threads lightly down and gave them shape with upturned fingers, then twisted them along the downturned thumb and twirled the spindle balanced by its rounded disk. And ever as they span their teeth nipped and smoothed the work and to their thin parched lips clung woolly flecks, that before had made a roughness on the even thread. At their feet wicker baskets guarded soft balls of gleaming wool. They sang

(1) This refers to a belief that eclipses of the moon were caused by the incantations of witches and that by gong-beating she could be driven back or prevented from hearing the incantations. A clear exposition of these beliefs is to be found in the Scotch poet George Buchanan. The following couplet occurs in his *De Leonora Pieridis Lenae filia* :

Est dea, Thessalicis sed cum rubet icta susurris
Luna, laboranti fert sonus aeris opem

Other references are: Livy XXVI 5, Tacitus Ann. I 28, Horace Epod. V 46 and XVII 78, Ovid Met. IV 333, Juvenal VI 452. In Theocritus II 36 the enchantress herself strangely orders the gong to be beaten. Either the text is corrupt or some other belief is referred to.

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with clear voice as they worked the wool and at length poured forth such a heavenly and prophetic song as this, a song that no after age shall convict of falsehood.¹

"O thou, who dost augment supreme glory by thy great virtues, safeguard of the power of Emathia, receive what the sisters unfold to you in glad revelation, their true oracle. But do you run, O Spindles, drawing the threads to which the destinies are bound.

* * *

"There shall be born to you Achilles, the fearless, whom his enemies shall know not by his back but by his valiant breast, who shall often conquer in the wide-ranging running contest and outstrip the flame-like course of the swift hind.

"Run, Spindles, run, drawing the thread.

* * *

"As the reaper cutting the thick corn under a burning sun mows the yellowing fields, so shall he with his terrible sword lay low the bodies of the Trojans.

"Run, Spindles, run, drawing the thread.

* * *

"Come, therefore, be joined in the loves that your hearts have hoped for. Let the man receive the goddess in happy union, and let the bride be yielded to her longing husband.

"Run, Spindles, run, drawing the thread."

This, though I have not quoted the whole of it, was the bridal song of Peleus and Thetis. The Fates did not in fact foretell all that was going to happen. Thetis was an immortal, married to a mortal, and as her children were born, she put them in the fire to test whether *they* were immortal. Unfortunately they all took after their father. It was by his timely intervention that Thetis was prevented from making her usual experiment on Achilles.

Apollo was the god of all the fine arts and also of prophecy. His oracles were in great repute all over the Grecian world and he had numerous sons who inherited his prophetic gift. I think it worth while, therefore, to mention a curious passage in the Homeric hymn to Hermes in which Apollo is made to say that he learnt the art of prophecy from three venerable sisters who dwell in a valley of Mount Parnassus, delighting in their swift wings. "They fly sometimes here, sometimes there,

¹ (1) The translation of this difficult passage is to a great extent based on the notes in "Select Poems of Catullus" by F. P. Simpson, Macmillan 1926.

feeding on honey combs and bringing all things to pass. When they have eaten the yellow honey and are inspired, right willing are they to declare the truth. But if they are denied their sweet divine food then they speak falsely, confusing the words between them."

Some of the manuscripts have the reading "fates" instead of "venerable" and though the description of the three sisters does not correspond to what we are usually told of the Three Fates, I think the reference must be to them (Hymn to Hermes 551.)

Let us now accompany Ulysses' men to the house of the witch Circe. They heard Circe singing with a sweet voice plying her great loom: "And Polites spoke and said, 'Friends, there is some one within plying a great loom and singing sweetly, either goddess or woman. Let us shout forthwith.' And they shouted and called and she came out and opened the shining doors and bade them in and all of them in their witlessness followed with her. She brought them in and set them on couches and chairs and mixed for them cheese and barleymeal and yellow honey with Pramnian wine. And she mingled baneful drugs with the mess, that they might utterly forget their father-land. And when she had given and they had drunk it, straightway thereafter she smote them with her wand (*rhabdos*) and shut them in the pigsties. And they had the heads and voice and bristles and bodies of pigs but their wits left them not". (Odyssey X 226).

What was this wand (*rhabdos*)? The context makes it probable that it was a wand or switch kept by Circe for beating her wool (*rhabdizein*). We are told later that it was "very long" (*perimekes*). Virgil imagined Circe's wand to be of gold (Aen. VII, 190). It is not impossible that a wool-beating switch should have been bound with gold. We have heard of a silver basket for holding wool mounted on wheels and with a gold edging, and of gold distaffs. But there can be no magic in a magic wand. There may be magic in a wand which was designed for other purposes. People will observe that it performs its proper functions successfully and will come to believe that it has a potency beyond the range of those functions. Mercury is said to have had a magic wand or rod with which he conducted souls to Hades and could lull men to sleep or bring dead people to life. I am much mistaken if this rod was not the "shining goad" or whip which Apollo, on ceasing to be a cow-herd gave him. (Hymn to Hermes 497). Circe's wand was the implement which corresponds to our *hpale*, and as you do not ordinarily make a special *hpale* for divination neither did Circe keep a special magic wand—she used one which had absorbed a magic potency from its use in wool manufacture.

Some of you may perhaps remember the story of Arachne, the woman of Colophon in Lydia who was so skilled in the arts of spinning and weaving that people came from all quarters not only to look at the

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finished webs but for the pleasure of seeing her at work. One knew she had been taught by the goddess Minerva. But she scorned to admit the debt she owed to her teacher and declared that she was willing to compete with Minerva and to submit to any penalty if she lost.

Minerva accepted the challenge and the two sat down to a weaving contest. Arachne wove into her web old stories of the loves of the gods. Her workmanship was beyond criticism but Minerva considered it to be an impious libel and tore up the cloth. "And as she was holding a shuttle made of box-wood from Mount Cyturus, thrice or four times she struck Arachne's forehead. The unhappy woman bore it not and in her high spirit tied a noose about her neck. As she hung Minerva in pity raised her up and said, 'Live, vile woman but hang and let this doom, lest thou be unconcerned for the future, be laid on thy race and descendants for all time.' As she departed she sprinkled Arachne with juices of Enchanter's nightshade. Touched by the fatal drug her hair fell away, and her nostrils and her ears, her head becomes small and her whole body shrinks. Slender tentacles are attached to her sides instead of legs. The rest is stomach, from which, however, she sends forth a thread and, as a spider, is busy at her wonted web" (Ovid *Metamorphoses* VI.)

Now Ovid was re-telling an old story and I suggest that he has spoilt it. It is evident that in the original story the use of a shuttle figured prominently. But in the story as Ovid tells it the use of the shuttle is superfluous. The destruction of her wonderful web would be enough to make Arachne hang herself and the touch on the forehead with a shuttle would be part of the magic by which Minerva effected Arachne's transformation into a spider.¹

Aristophanes in one of his comedies introduces Lysistrata and other women with their plan to reform the whole state by the use of wool-manufacturing processes. The body politic was to be beaten and carded and combed and all troubles were to be unravelled like tangled thread. An incredulous man is told that if men had had any sense they would have taken the women's wool-manufacturing methods as their models in politics long ago. He is not convinced and says grumblingly, "Is it not terrible that these women should come this wool-beating and clewing business on us (*rhabdizein kai tolupeuein*)?"² There is no actual magic in the play—there seems to be a feeling that there is something uncanny in the women's proposals.

There is a passage in Lucan (*De Bello Civili* VI 458) which implies a magical use of the spindle. "Those whom no mutual love or the power

(1) The story does not appear to be told elsewhere in classical literature though there is a reference to it in Manilius IV 136; it is therefore impossible to check Ovid's version.

(2) Oukoun deinon tauti tautas rhabdizein kai tolupeuein; (*Lysistrata* 561).

of beauty binds, are drawn together by threads twisted in magic rotation." From this it would seem that threads were united by spinning, and that the process was supposed to draw the two people together.

There are very many references to the magic uses of spun thread. It was used for making magic circles (Prop. IV, VI, 26). A thread of three colours was placed round the effigy of a person on whom it was desired to cast a spell (Verg. Buc. VIII 73). There were also religious or semi-religious uses of thread. It was drawn three times round the hearth on holy days (Prop. V, VI, 6). Suppliants wore round their heads a fillet of white woollen thread. The Roman Flamens or official priests of various deities were compelled to wear a woollen thread round their hats.

To sum up the resemblances found. In Burma we have the use of a carding instrument for divination and of the carding basket for the combined purposes of divination and magic, and various magical uses of cotton thread. In Greek and Latin literature, we see traces of

- (1) the use of the spindle for both purposes;
- (2) the use of the wool-beating rod and of the shuttle for purposes of magic;
- (3) the magic use of spun thread.

I am sure that if we had been able to question a Greek or Roman he would have told us much more about these kinds of magic. And it is needless to say that my gleanings from the literature are no doubt far from complete.¹

I am tempted to refer to what may be no more than a curious coincidence in the Latin language. The dictionaries give two words *carmen*. The familiar one means a song or charm. The unfamiliar one is said to mean a card for wool and is derived from *Caro*, "I card." Is it possible that there is really only one word *carmen*, meaning a card or the act of carding and that it got the secondary meaning of song or charm from the women's habit of singing at their work? I have no pretensions to be a classical philologist and have no reference books on the subject. If my rash conjecture is wrong I should be very much obliged to anyone who could set me right. I am well aware that no tiro should venture into the realms of philology. The betting is the whole of Lombard Street to a China orange that he is wrong. But you will please notice that I had concluded my argument for the existence of wool magic in ancient times before so much as mentioning the existence of the two words *carmen*.

(1) A recent publication, which I have not seen, is "Magic in Greek and Latin Literature," J. E. Lowe, Blackwell, 1929.

I am on safe ground, however, in calling your attention to the word *exordium*. It originally meant the warp of a web. Its meaning extended in Latin and it has been adopted as an English word to signify the introductory part of a discourse.

As I said, references to spinning magic in text-books of folk-lore are meagre. You will find in the Golden Bough instances of the man's objection to a woman's spinning in his presence. It confuses the councils of the elders and causes the hunters' game to elude him. The Chin shares this dislike, but not for any superstitious reason. The sight of a revolving spindle aggravates the effects upon the nervous system of home brewed beer.¹

We have heard a great deal about women singing at their work and I am going to conclude by quoting a few Burma specimens of songs and incantations.²

ရွှေလေး၊ ခြုံစင်စင်၊ ရွှေလက်တောက်နှင့်ငင်၊ မြန်ဘန်ဒီ၊ ရှင်ဘန်ဒီ၊ ဇော်ဂိုဝင်တဲ့၊ နတ်ကယ်လေး၊
တိမ်းပေတော့၊ ယိမ်းပေတော့၊ တောင်ခြေရင်း၊ ဝါခင်းစောင့်တဲ့ ဘိုးအောင်ကျော်၊ မိုင်းခေါ်လို့ပေး၊ ခေါ်
လို့ပေး၊ မိုင်းထိုး၊ မိုင်းထိုး။

"With the golden dressing-bow and the golden quill, white and clean we draw the cotton. Mya na Bandi, Lady Bandi who inspirest yogis, lean and sway. And thou, guardian of the cotton field at the foot of the hill, Po Aung Gyaw, call for rain, call for rain, Sky-ward raise, sky-ward raise."

ကောက်ပင်ညှိမြ၊ မိုင်းကိုခ၊ ရေရမြက်တင် ရွှာစေချင်၊ ဇော်ဂိုရှင်မ နတ်ကယ်လေး၊ တိမ်းပေတော့၊
ယိမ်းပေတော့၊ အဝတ်ကလေးက ခြုံစင်စင်၊ ရွှေမိုင်းတောင့်နှင့်နှင့်၊ ရသမင်ပျို၊ ရှင်ဇော်ဂို၊ ဇော်ဂိုရှင်မ နတ်
ကယ်လေး၊ ဆင်းပေတော့၊ ဆင်းပေတော့။

(1) A very good instance of spinning magic will be found in Scott's *Guy Mannering*, Chapter IV. "Equipt in a habit which mingled the national dress of the Scottish common people with something of an Eastern costume, (Meg Merrilies) spun a thread drawn from wool of three different colours, black, white, and grey, by assistance of those ancient implements of housewifery now almost banished from the land, the distaff and the spindle. As she spun, she sung what seemed to be a charm. Mannering, after in vain attempting to make himself master of the exact words of her song, afterwards attempted the following paraphrase of what, from a few intelligible phrases, he concluded to be its purport:—

Twist ye, twine ye ! even so
Mingle shades of joy and woe,
Hope, and fear, and peace, and strife,
In the thread of human life.

She took the spindle, now charged with her labours, and, undoing the thread gradually, measured it by casting it over her elbow and bringing each loop round between her forefinger and thumb. When she had measured it out, she muttered to herself—"A hank, but not a haill ane—the full years o' three score and ten, but thrice broken, and thrice to oop (*i.e.* to unite); he'll be a lucky lad an he win through wi't."

(2) These and a good many others were kindly recorded for me by Mg, Sein, clerk to the Dictionary Sub-committee of the Burma Research Society.

"The corn plants brown and green worship the sky. When it gets water the grass appears. Oh, for rain! Lady spirit of the Yogis, lean and sway. Your mantle is white and fair, a very roll of cotton. Yathamingyi, lady spirit of the Yogis, come down, come down!"

Both these are Magwe songs sung by the women when calling rain with the cotton dressing basket. The basket is usually enveloped in women's clothes. Both songs contain a few words of unintelligible gibberish.

ရွှေလရယ်သား၊ ဖျင်းကိုခါလို့ ဖျာကိုခင်း၊ ယာကိုချစ်လို့ ရစ်ကိုချာ၊ မင်ကိုပိုင်းလို့၊ ခိုင်းကိုငင်၊ သဝင်ရုံးလို့၊ သုံးဝင်ရ၊ ရောင်ကိုထစ်လို့၊ ရစ်ကိုထောင်၊ ရောင်ရွှေရစ်ကယ့်၊ ရစ်ရွှေရောင်၊ မာမလောင်တဲ့၊ မောင်မလာ၊ ပျိုရွှေနုဖာစူး၊ မောင့်ရွှေနုဖာစူး။

"The moon is bright.

Plat the mace and place the mat,
Reel the whun and run the wheel,
Dread the thraw and draw the thread,
Foom for lit and fit for loom.
Seel the whet and set the wheel.
Why stads my lay why stays my lad?
Lad of the hot nair lad of the hair knot
My love and life, my life and love "

အမေရယ်၊ တောင်းတော် နဂါးလိမ်၊ ရွှေတဆယ့်ငါးနှင့်၊ မန်းမြို့သားတဲ့ ယူတော့မယ်၊ မကြိုက်နဲ့ဟဲ့ သွီးရယ်၊ မချစ်နဲ့ဟဲ့သွီးရယ်၊ မကြိုက်ရရင်အမေရယ်၊ မချစ်ရရင်အမေရယ်၊ ခိုင်းရစ်ခွင် ချီဝင်စနှင့်၊ ဇွဲချလို့သေ တော့မယ်၊ ဆွေကောင်းရင်း တစလယ်၊ မျိုးကြွယ်ရင်း တစလောင်း၊ ဘူးကောင်းရင်းစင်ခံ၊ လင်ကောင်းမှစံရ၊ အိုသည့်တနှစ်တွင်ဖြင့်၊ ဖြစ်လိုရာဖြစ်စေတော့၊ ရွှေရောင်ရစ်ကယ်၊ ရောင်ရစ်ကယ်၊ မန်းမြို့သား၊ မထားကြိုက် တော့မယ်။

"Mother, 'tis the man with the dragon-twisted turban and fifteen tickals of gold,¹ the Mandalay lad, that I will wed. Daughter, you say, like him not, daughter, love him not. But, mother, if I may not like him, mother, if I may not love him, here where I am spinning, with a half-spun thread, will I hang myself and die. For though of good family, one's share is but a quart, and though of wealthy folk but the fill of a rice-pot lid. But if the gourd-vine is good, a frame is put under it, and if she gets a good husband a maid comes by her own. Oh, ere a year be out, happen what may, 'tis to him of the top-knot, the golden top-knot, the Mandalay lad, that Ma Hta will give her love."

J. A. STEWART.

(1) I am informed by the Actor-Manager U Po Sein, T.P.S. that Shwe ta hse nga is a corruption of Shwe hset nga which denotes a mode of tying the turban, now obsolete or nearly so.

The text of this song, with illustrations, appeared in the Dagon Magazine for October 1929. Though no acknowledgements are made, it appears to have been taken from the newspaper report of my paper and not to be derived from an independent source.

The old lady, Ayi Shwe Ok, of Kinywa, Magwe, from whom the song was obtained, has recently died.

DICTIONARY JOTTINGS.

No. VIII.

SOME FOREIGN WORDS IN BURMESE.

From very early times different countries had trade relations with each other and in most cases the names of articles of merchandise would travel with them. Words would also be borrowed from foreign languages in the course of learning new arts and handicrafts and in the ordinary way of social intercourse with foreigners.

Plenty of evidence could be produced to show that, three thousand years ago at least, trading vessels sailed both eastward and westward from India. Thus in the Mahazanaka Jataka we are told that the embryo Buddha set sail for Suvannabhummi; and the Baveru Jataka tells how a peacock was taken on board a trading ship to Baveru or Babylon in what is now Mesopotamia, and how the people of Babylon had never before seen such a bird. In confirmation of this account, we know that in Greece the peacock was not indigenous but was imported from the East, together with his name *taos* which is practically identical with the Arabic and Persian words. These again are thought to be related to the Tamil *tokei*.

This brief indication of the existence of early relations between country and country must suffice. Below will be found a few instances of borrowing by the Burmese language.

Ayet—This was originally an Arabic word meaning perspiration or juice but by 1500 A.D., we find it had spread over the greater part of Asia in the sense of spirituous liquor. It is the Hindustani *Arrack*. It is the Talaing *areak* which is spelt in the same way as the Burmese word though pronounced differently. There is some reason to think that it came into Talaing before it came into Burmese. In the Talaing original of Razadirit Ayedawbon it is recorded that Magadu and Alima drank "si arak" together (page 121). The Burmese version has "aung the aung tha" (Ayedawbon, Mandalay B. M. Press, page 15). The same word 'the' meaning spirit is used in the Hmannan where the evil practices of the Aris are described. In modern parlance "ayet" has almost driven out "the".

Khatha.—This was a fine cotton cloth manufactured in India and exported abroad. It frequently appears as *Cosa* or *Cossae* in the records of the East India Company. Thus in 1695 fine *cosas* were presented to the King of Ava by one of their agents. (Oriental Repertory II 352.) Earlier than this, in 1404 A. D., King Razadirit presented rolls of *khatha* to Pinya Sakyothu. Some consider Khatha to be originally an Arabic word.

Thakkalat.—Originally a Persian word, is now found in most languages of the world. It is the English *scarlet*, the French *écarlate*, the Turkish *iskerlat*, the Hindustani *suclat*. The Kinwunmingyi, in describing his visit to a woollen manufactory in Halifax (1872 A.D.) does not use the word.* It does, however, occur in a list of presents from the King to the Kyaington Sawbwa (1873 A.D.) which included one red *thakkalap* coat with wide sleeves. (Hluttaw records page 162.) It also frequently occurs in the earlier parts of the Hmannan Chronicle.

The original meaning "woollen cloth" has disappeared from modern English and the word denotes only the colour—in which woollen cloth seems to have been frequently dyed. The meaning of the word in Burmese corresponds with the original meaning in English.

Space is limited and it is impossible to discuss other words at length. Anyone who cares to take up the study of Burmese names of fruits—Nanat, Leimmaw etc., will probably come to the conclusion that most of them are foreign words.

J. A. S.

No. IX.

SOME OLD WORDS IN THE INSCRIPTIONS.

It is a pleasure to find so many old Burmese words and expressions in the Inscriptions. There are in them some words which are obsolete or are becoming obsolete, besides those that have come down to us as current speech. A study of the context will enable one to guess the meaning of some of the obsolete words, but there are a few which defy all attempts at solution.

Here are some examples of words whose meaning is known. The expression *Pay Maya* of the inscriptions is the same as the expressions: *abhay Maddi*, *abhay mibaya* which occur in the Zat literature as an endearing term of address applied to the queen. The context makes it clear that a *Sambyan* or *Kalan* is an epithet of an official of some sort. But since the title is held no more, its exact significance is not quite clear. The traditional interpretation is that *Kalan* was the headman of one village, *Sambyan* of more than one village.

Less clear still is *Sanphama*. The word does not occur in the list of *poranas* and there is as yet no proper Dictionary of the Burmese Language. Fortunately the meaning is indicated by the qualifying phrase *tara chan so Sanphama* (*a sanphama who puts up the case or arranges the law suit*); so that the word means either a plaintiff, advocate or arbitrator in a law suit.

* The word does occur on page 193 of the London Diary Vol. I, Government Press, 1927—P.M.T.

Coming to terms of address we find that in lists of Pagoda slaves the prefix *nga* denotes a male and the prefix *ui* a female. But it is not clear what the prefix *phut* may mean in such names as *phut nga nuin*, *phut ui phun chum*. Equally unknown is a similar prefix *ui phukhi* in such names as *ui phukhi ngaphakhan*, *ui phukhi uicakchup*.

Among the verbal expressions *huttā* and *cañ* (in such a sentence as *lhu sale cañ i*) correspond to the modern *hottay*, *lhu sa le mhan i* (*verily! It is true that the gift was made*). Less obvious are the expressions *ariy aram yū i*, *Rhwe toñ tak i*, *thuy taw khyā i*, the first of which means to support, the second to ascend the throne, the third to issue an order. The language is the poorer for the loss of such expressions.

Then there is that little word *nhap* in line 17 of the Myazedi Inscription which has baffled Mr. Duroiselle. The sentence reads thus *nhap liy su rhow teh*. Taking *su rhow* to correspond to the modern expression for *in his presence* Mr. Duroiselle thinks that *nhap* might mean something like *approaching*. But this is not borne out by a study of the passage in the other three languages of the Inscription. The regular inscriptional term for presence is *rhiy* not *rhōw*. And expressions with *sa row* (denoting time, occasion) are common in *pyos* and old writings. Therefore the relation between *su rhow* and *sa row* may be that of a continuous action and a finished state, the letter *h* denoting the action. And there is the expression *thwak nap* in the chronicles in the sense of *to offer*. The relation between *nhap* and *nap* may be the same as between *rhōw* and *row*. Thus *nhap* will be the active form of the passive *nap* (to offer). Hence the sentence under discussion will mean the occasion on which the offering was made. Every student of the Burmese language should study Mr. Duroiselle's interpretation of the Burmese of the Myazedi Inscription in the 1st volume of the *Epigraphia Burmanica*.

Besides the words *khapai*, *khapañ* and possibly a few others, the words registered in the list of *poranas* made by Silavamsa and others do not occur in the old inscriptions. From this we may infer that the *poranas* are independent of the inscriptions; they probably were dialectical peculiarities which deserve separate attention.

The following transliterations which are more or less according to the Government system may help readers who are unaccustomed to the system used by the writer.

Sambyañ—thanbyin

Nuiñ—Naing

Rhwe toñ tak i—Shwe taung tet i

Thuy taw khyā i—Htwe daw cha i.

No. X.

TALAING PLACE-NAMES IN BURMESE.*

Burmese is greatly indebted to Talaing in the matter of place-names in Lower Burma; albeit the transliteration has sometimes been so made as to give the impression that the name is composed of native Burmese words. Yinnyein, the name of a place south of Thaton is a good example of this. The Talaing form, though not always clear in pronunciation is fixed by the Kalyani inscription of Dhammaceti as Yangngem. Whether this form is of purely Talaing origin is not quite certain. A great many of the old Talaing names yield no meaning, which probably indicates that the Talaings had borrowed from some other source.

It is always interesting to hear of the meaning and origin of place-names, and travellers who write up their travels often take a pride in explaining to their readers the signification of names which occur in the narrative. Writers in the Old Testament books as well as some in the New take a delight in explaining names. In the indigenous literatures of this country too one comes across frequent attempts to show the origin of names, and when a name in its present form does not fit in with the explanation, it can always be added that the original word has become corrupt and so brought about the change.

I have heard Burmese explanations of place-names in Lower Burma, which seemed quite ingenious until one realized that the Burmese names were only sometimes rather corrupt representations of Talaing names. I remember hearing a story explanatory of the name Dagon applied to the Rangoon Pagoda, in which a dah figured and was quite used up in the course of events, and this was given as the explanation of the name. I think, if I remember rightly, Dr. Forchammer derived it from the Pali *Tikumbha*. Unfortunately for both explanations the literary form of the name is Lagung, the Talaing name for Rangoon. *Tri* or *Kri kumbha* is one of the classical names of Rangoon. The Talaing form of the name Thaton is *Sadhuim*, with the middle consonant pronounced more like aspirated 't'. The classical name is Sudhammawati, and in the books is derived from Sudhamma or Sudhamanawa, the name of its first ruler. The common name is corrupted from that. In a Talaing booklet distributed recently at a funeral in the Amherst District, and in which a short sketch of Talaing history is given, the origin of the name Thaton is shown to be *Sadsuma* name of the Indian fig-tree (*Ficus Indica*) because there was a banyan shrine there.

There are many interesting place-names all around Thaton which show that explanations of them are to be found in Talaing and not in

* See also "Some Mon Place-names" by the late U May Oung in Vol. VII, pt. II, p. 143, where Talaing derivations are given of such place-names as Rangoon, Kamayut, Insein, Mingaladon, Kyaikkason, Thinnaggyun, Kawchè, Dabein, Pegu, Zainganaing etc.—P.M.T.

Burmese at all. A friend who had travelled on the train between Pegu and Martaban told me that in passing in the neighbourhood of Kyaikto he had seen a lot of people coming and going and was told they were making the pilgrimage to a pagoda called by the Burmese Kyaiktiyo. The name was explained to him as meaning "the umbrella stick pagoda". The Talaing name, however, is Kyaikisiyuiw, "the pagoda borne on the hermit's head". *Kyaik* in place names refers to the Buddha or statues and memorials of him. Zingyaik, the name of a pagoda capped hill south of Thaton, is in Talaing Tsangkyaik "Buddha's footprint". Such names are found all over Lower Burma, and any explanation of their origin is to be sought through Talaing. Kyaikkatha, the name of a station on Pegu Moulmein line, is reminiscent of the struggle between the Talaings and Cholas of South India, before Pegu was securely founded. Katha is a Burmese corruption of the Talaing Asah, the name of the hero of the more or less legendary fight with the Indian giant, and afterwards the third king of Pegu. Kyaikkami the Burmese name for Amherst is variously explained in Talaing legendary lore as "see the Buddhas" or "the ascetic Buddha".

The syllable *don* in place-names is to be explained by *tdung* the Talaing name for a town or state, as Mudon in the Amherst District, *muh tdung* "the border town". Donwun in Thaton District is *tdung wan*, of the Talaing, town of Wan, the birthplace of Wareru, the first ruler of Martaban. If the name Mingaladon goes back to Talaing times, it may have some reference to its juxtaposition to Rangoon. *Kama*, tank or pond is another Talaing word which enters into place-names, as Kamayut, Talaing Kamaruit, "the corypha or book palm tank." Kama-wet (Talaing Kamawak) in the Mudon Township is more difficult of explanation but it has a tank in its neighbourhood.

On the Ye railway line one finds one of the stations named Hnitkayin, which represents the Talaing Hnihkareang "the Karen landing place." This *hnih*, "landing place" or "bathing place" is found in a number of place names all round that neighbourhood.

Bilin in the Thaton District is Bilium of the Talaing meaning "ruined river," and refers to a change in the river's course.* This term is used by the Talaings in Siam to designate the old bed where a river or stream has deviated from its original channel. There is such a Bilium on the Menam Chao Phaya north of Bangkok.

This treatment of the subject is by no means exhaustive, but it will serve to show how important it is in our study of Burmese words to give due heed to the language from which Burmese has borrowed so much of its vocabulary and so many of its place names.

R. H.

* The river, south of Bilin, seems to have flowed due south between two ranges of hills instead of turning abruptly westwards to the Gulf of Martaban. It was originally intended to continue the Kyaikto Canal along the old bed of the river so as to reach Moulmein via the Salween—S.

No. XI.

VARIA

There are several different spellings and as many conjectural derivations of the place-name Tavoy or Dawe. The Tavoy history derives it from *Htawa*, a word describing the cross-legged sitting position traditionally assumed by Buddha; and popular etymology from the Burmese words for "knife" and "buy" with in each case a story to account for the origin of the name. The most probable derivation is from the Shan words *Ta Wai* (*To* or *Ta* meaning a landing place and *Wai* "cane") signifying the port at which the canes produced in Tavoy were shipped. In favour of this derivation is the inherent probability of a Shan origin for the name, which certainly dates back to the period of Shan or Siamese supremacy before Tavoy became part of Burma.

Tavoy gave its name to a regiment in the Burmese army, to the best kind of dried fish obtainable in Burma and to the Rangoon creeper (*Dawe hmaing*.)

Old ways of speech still survive in Tavoy. One of the most curious is the use of *se* which in Burmese is largely confined to formal official language. Thus one child passing on to another a summons from its parent would say in Burmese "aphe ga la on : de. ame ga la on : de." But in Tavoyan the usage is "Hpa hpa ga la se de. Mi mi ga la se de."

H. H.

PSYCHE—LEIKPYA.

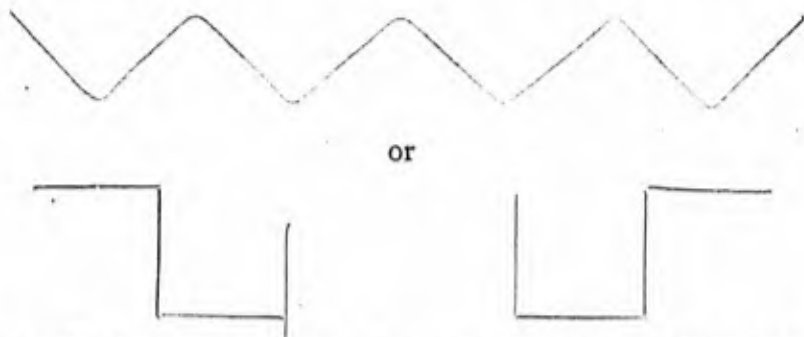
In ancient Greek *Psyche* has the two meanings of butterfly and soul. So also the Burmese word *leikpya*. The story of *Psyche*, her troubles and adventures and ultimate attainments of immortality are told in Apuleius's romance of the Golden Ass. But at no stage of her career was *Psyche* a butterfly and her name is not accounted for in the story.

The soul, among various peoples is known by the names of birds or flying insects. The Burmans and ancient Greeks seem to have been among the few peoples who knew it by the name of butterfly.

'*Leikpya*' as referring to the soul is probably more used at the present day by Burmanised Karens than by Burmans. They describe their annual festival of 'calling the soul' as 'calling the butterfly' but it is believed that the Karen word translated by '*Leikpya*' does not signify 'butterfly' but a diminutive figure in human form.

DICTIONARY JOTTINGS.

Khonan : *cho* : is a phrase commonly used to indicate a zig-zag or a traversed trench or wall.



In the Kutha pyo canto 261 *Khonan* : occurs in the following phrases describing equestrian feats consisting in riding a horse over and over the same course till the outline of a flower or other pattern appeared on the ground.

Kho nan : kya bu :

Kho nan : shit htaung.

Kho nan : chi thut

The dictionary sub-committee would be much obliged to anyone who would indicate the primary meaning of *kho nan* :

Other passages in which the couplet occurs could be quoted but to do so would involve the discussion of other difficulties and would take us too far afield.

J. A. S.

No. XII.

It is nearly a year since the first number of the "Jottings" appeared in the *Rangoon Daily News* and Burmese versions of the last seven numbers have appeared in the *Sun* newspaper as well. The object aimed at was twofold : to keep the dictionary project before the public and to increase interest in it by discussion of linguistic matters. For publication in a daily newspaper the discussion of abstruse problems had necessarily to be avoided but the endeavour was in each article to embody some facts not generally familiar, or to suggest some new point of view. Among subjects dealt by persons well qualified to do so have been the influence of Talaing and other languages on Burmese, the value of inscriptions particularly as exhibiting older forms of words still surviving in the language, criticism and appreciation of the work done by lexicographers

in the past. Direct propaganda was intentionally avoided, partly because it was thought that people in Burma are probably rather tired of being lectured—they are lectured in the newspapers, lectured from the stage, lectured in season and out of season—and partly on the principle adopted by a certain world-wide society of avoiding canvass and admitting suitable people who are attracted by the idea of membership of their body.

The policy has been not unsuccessful. Almost everyone who can read now knows of the dictionary project. Often it has only to be mentioned to obtain an offer of help and several persons who knew of the project only from the newspapers have voluntarily enrolled themselves as contributors. Most of these recent recruits may almost be described as professional scholars and are doing valuable work on the more difficult books, which only men of their type could tackle. The number of slips received each month has increased from 1,000 to about 5,000 during the past year.

It is disappointing to find, however, that there has not been a wider response from the general body of educated people who, without making any pretence to scholarship, are quite competent to collect material from their ordinary reading, or to record words heard in everyday speech.

On the assumption that the "Jottings" have been partly responsible for the increase of interest and that, on the other hand, their appeal has not been wide enough, the Dictionary Committee intends for the future to make them more varied and still more informal in character. They will contain, as at present, a report of the work done during the month; notes on any interesting words or usages of words which come to notice from time to time, including local words which may not be generally known; queries on points about which information is required, and, it is hoped, answers by readers to those queries. Mention will also be made of new books and reprints which it is thought ought to be read for the dictionary in the hope of attracting new contributors by a particular instead of a general appeal.

All books and slips are supplied free. The books, when collections are complete, become the property of the reader. Honoraria, or small presents, are given as an encouragement to readers whose circumstances hardly allow of the necessary expenditure of time without remuneration. A monthly printed list of slips received during the month, and a copy of the newspaper containing the dictionary article, are circulated to each contributor. Some of the best works, it may be mentioned, is being done by contributors working in groups who meet once a month and despatch their slips in a bunch after discussing each other's difficulties.

J. A. S.

6th September 1927.

No. XIII.

FLOWER NAMES IN BURMESE.

In England, while you will find plenty of people who can name most of the commoner wild flowers, you will find few who can name any trees outside half a dozen prominent park and garden species (and those not all indigenous), and you will not find any who can distinguish between one grass and another

In Burma it is exactly the opposite. Almost any villager can give accurately the names of a surprising number of trees and of all the commoner grasses, but ask him the name of an herb or a shrub, and—unless the flower is of such conspicuous size and colour that it could not escape having a well known name—he will tell you “ma khaw tat hpu”. The thing has no use; cattle do not eat flowers where they can get grass, and herbs and shrubs are useless for building huts or making agricultural implements. If the herb has medicinal properties the chance of getting a vernacular name is better though even there you are lucky if you get beyond “hse bet win de”.—Sometimes persistence is rewarded and an elderly “lugyi” discovered, who really can name a lot of the small herbs. But it is astonishing how frequently village after village will fail to hazard a guess as to the name of some common and conspicuous hedgerow flower. There is in the dry zone a common hedgerow creeper with diminutive pink flowers, flowering in December. It was not till half a dozen villages had been questioned in vain that the name “payan nawa” was got at.

So far there is no counterpart for herbs of Lace’s List of Trees and Shrubs, with its wonderfully extensive list of vernacular names though there is a rumour that something of the sort is contemplated in the Agricultural Department. In the meantime there is something to be done by questioning and comparing.

Like the Anglo-Saxon, the Burman developed his flower names before Linnaeus. It may be that, as we are told in the preface to the second edition of Lace’s Trees and Shrubs “ngu” is a cassia, and that “hpet-waing”, “hpet-wun” “taung-hoet-wun” and “hpet-wungyi” are used for trees and shrubs with rounded leaves like “Grewia, Eriolaena and Macaranga”, but this does not imply any modern botanical classification. Teak and In have rounded leaves, but they are called “kyun” and....“in”, not..... “hpet waing bin” ... “Ngu” is certainly a cassia, but so are.... “hpwabet”....“peik thin gat”.....“pyiban nyo” and....“mezali”.....The leaves and fruits of all these are similar, also the flowers except that they vary in colour. Yet the vernacular names have no resemblance. No, there is none of that craving after scientific classification which places teak in the same order with the common hedge plants of this country Lantana and Duranta or

with the creeping Verbena. Perhaps the Bauhinias are the most beautiful and conspicuous flowering trees of this country and with their butterfly leaves and flowers of the same striking shape we might expect that here if anywhere, a common name for all the different species would have been found. On the contrary "Mahahlega"....."Ketlan"....."Palan"....."Chinbyit"....and "Swedaw" are all used fairly indiscriminately with a slight preference for the latter as a generic name.

But the Burman is prompt to apply the name of a flower that he does know to an unknown new flower where he sees any resemblance. Thus "kwa-nyo".... is the name of an indigenous clematis. The imported "petroea" bears a superficial resemblance to this clematis and promptly gets called "kwanyo."

Burmans of an inquisitive turn of mind might set about collecting the vernacular names of plants and finding what they mean. This is often easy enough, but there are many fine sounding and common names of which the meaning is not apparent. Why should so many trees be called "Kyet maok".... What of the fine-sounding "Mani-awga".... and "Bonme-za".... Such research will at least produce some amusing and graphic names—for instance :—"Maung ma hkaw be".... "Emahta saba".... "lada pabyin".... "Danta thukka".... "Migyaungnwe".... "Indaing hseni".... These are graphic enough and what of "kywe-me-gyo lein"?

The cow buffalo with the crumpled horn. Why the 'cow' buffalo? What subtle distinction have we there?

H. O. R.

KHO NAN: GYO:

Two explanations have been received.

(1) That the phrase is derived from Kho nan: in:—a combination of two magic squares partially overlapping.

(2) That 'Kho nan:' means a palace for pigeons which a prince who had hit and blinded one of them was ordered by the King to erect on his *Paythat*. It was apparently polygonal in shape (see *Puran Kyan* page 13).

IDENTIFICATION OF BURMESE NAMES OF FAUNA.

Professor Meggitt has kindly undertaken to supply lists of vernacular names mentioned in books on this subject with their scientific equivalents.

J. A. S.

No. XIV.

CRITICISMS OF TWO DICTIONARIES.

It may be interesting to dictionary workers to summarise the criticisms of two dictionaries contained in the last number of the *Bulletin de l'Ecole Francaise d'Extreme-Orient*.

The reviewer, M. L. Finot, has little but praise for Rhys Davids and Stede's Pali-English Dictionary which he regards as a great advance on Childers. The quotations and references to books in which the words occur are considered to be of incalculable value. The authors are blamed, however, for their exclusion of words which do not occur save in other dictionaries and inscriptions. They are held to be justified in their exclusion of proper names. Their method of collecting materials is criticised. It was to allot a letter or several letters to each collector who had to read the whole body of literature and record only words beginning with those letters. The reviewer says: "If instead of having letters assigned them, readers had been allotted certain texts from which to make complete collections and if a central bureau had been established to reduce to shape the material sent in it is probable that a great saving of time and trouble would have been effected."

The other dictionary reviewed is Volume V of M. l'Abbe Guesdon's Cambodian-French Dictionary. This volume contains pages 737-928 and contains words from Thusa to Bangha. The reviewer, again M. Finot, finds that it contains a mass of valuable material badly arranged. The author has apparently shown every variant spelling of words found in the inscriptions as a separate word. His defective knowledge of Pali and Sanskrit has led him into errors of spelling and interpretation of the meaning of words.

It is comforting to know that the methods of collection now being followed would have the approval of so high an authority as M. Finot. The Abbe Guesdon's mistakes due to a defective knowledge of the Indian classical languages should warn us of the necessity of our Editor or Editorial board possessing a knowledge of other languages besides Burmese. Sanskrit, Pali, Talaing and English are the minimum requirements.

The following two books which have recently appeared should be read for dictionary purposes and any persons willing to undertake them are requested to communicate with the Secretary.

(1) The new edition of U Kyaw Dun's Kogan Pyo. This is a great improvement on the old. Obsolete words and any word or construction likely to present difficulty to readers are explained and a prose paraphrase

of the whole poem is given. There is an index of the words explained which practically amounts to a vocabulary for the poem. Any reader of moderate acquirements should be able to deal with it.

(2) Professor Pe Maung Tin is the editor of Volume I of a critical edition of the late Kin Wun Mingyi's London Diary. This was first published in 1908 by the Kawimythman Press (with a pleasing portrait of the author which has regrettably been omitted in the present edition).^{*} There are however compensating advantages; the originals of the author's transliterations of European place names and other words are given; and the text has benefited by scholarly and conscientious editing. The book is written in an easy prose style.

J. A. S.

^{*} The portrait is inserted in Kin Wun Mingyi's Paris Diary—P.M.T.

မြန်မာအဘိဓာန်အကြောင်း။

နံပါတ် ၃။ [No. VIII.]

မြန်မာဘာသာ စကားရင်းအဖြစ်သုံးစွဲသောနိုင်ငံခြားစကားများ။

ရှေးအခါသမယကစ၍။ တတိုင်းနှင့် တတိုင်းတပြည်နှင့် တပြည် ကူးသန်း ရောင်းဝယ်ရေးပြုကြသဖြင့်။ ရောင်းဝယ်အပ်သောအထည် ပစ္စည်းများရောက်လေ ရာရာ အရပ်ဒေသများသို့။ ၎င်းတို့အမည်နာမများလည်းပါသွားမြဲဖြစ်သည်။ ထိုမှ တပါး လူမျိုးကွဲဟို၏အတတ်ပညာများကိုအတုခိုး၍ လုပ်ခြင်း။ အရောတဝင် နေ ထိုင်ခြင်း များကြောင့်။ တဘာသာနှင့် တဘာသာသို့ စကား ကူးပြောင်းလေ့ရှိ ကြောင်း။

အိန္ဒိယပြည်မှ အနှစ် ၃၀၀၀ လောက်ကစ၍။ အနောက် နိုင်ငံ များသို့၎င်း။ အရှေ့နိုင်ငံများသို့၎င်း။ ကုန်သွယ်သောများသွားလာလျက်ရှိကြောင်း ထောက်ခံချက် သက်သေအများပင်ပြနိုင်ရန်ရှိ၏။ မဟာဇနက ဇာတ်တော်ကြီးမှာ။ ဘုရားလောင်း သည်။ သင်္ဘောစီး၍ သုဝဏ္ဏဘုမ္မိသို့ ရှေးရှုလွင့်သည်ဟု ပါ၏။ ဗာဝေရ ဇာတ်မှာ လည်း။ ယခုမေဆိုးပိုတေမိယာအမည်တွင်သော ပြည်အပါအဝင်ဖြစ်သောဗာ ဝေရ ခေါ်ဗာဘိလန်မြို့သို့။ ဒေါင်းတကောင်ကို သင်္ဘောပေါ်တင်၍ ယူသွားကြောင်း။ ထို ဗာဝေရမြို့သားတို့ ဒေါင်းကိုမမြင်ဘူးကြောင်းများပါသည်နှင့်အညီ။ ရှေးကဂရိတ် လူမျိုးတို့စာမှာလည်း။ ထိုဒေါင်းငှက်တို့သည်။ မူလက၎င်းတို့ပြည်မှာမရှိ။ အရှေ့နိုင်ငံ များမှရသည်ဆို၏။ ထိုငှက်အမည်ကို ပါရသီနှင့် အာရပ်နှစ်ဘာသာအခေါ်အဝေါ် နှင့် ထပ်တူပင်လျှင်။ ဂရိတ်လူမျိုးတို့က (တာအိုဇ်) ဟု အမည်တပ်ခေါ်ကြသည်။ ထို ပါရသီစကားကို တဖန်တောက်ဟူသော ဓမ္မိလစကားက လာသည်ဟု အချို့ပညာ ရှိများထင်ကြသည်။

သို့သော် တပြည်နှင့်တပြည် ရှေးကတည်းက။ မည်ကဲ့သို့ စပ်ရှက်ကြောင်း ဤမျှလောက်သာရေးပြီးလျှင်။ အခြားသော ဘာသာက မြန်မာဘာသာတည်းသို့ ကူးပြောင်းပါဝင်နေသောဝေါဟာရများကို ဘော်ပြလတ္တံ့။

အရက်။ ဤစကားသည်။ မူလအာရပ်စကားဖြစ်သည်။ အဓိပ္ပာယ် ရင်းမှာ။ ချွေး။ ချွေးရည်ဟု ဆိုလိုသည်။ သို့သော် ခရာဇ်ယာန် သက္ကရာဇ် ၁၅၀၀ လောက်က

ထိုစကားသည်။ ချက်သောအရက် အဓိပ္ပါယ်နှင့် အာရှတိုက်တတိုက်လုံး ပျံ့နှံ့ပြီဟု တွေ့ရှိရသည်။ ယခုပြောကြသော ကုလားစကားအာရာခိသည် ဤစကားပင် ဖြစ်သည်။ မွန်မြန်မာ ၂ ဘာသာစကားပါသည်။ တလိုင်းဘာသာသို့ ရှေးဦးစွာ ဝင်သည်နှင့်တူ၏။ အကြောင်းကို ဆိုသော် ထိုးဒယားပြည်က ထုတ်သော ဥပ္ပန္နဟံသာ ဝတီရာဇဝံသကထာစာမျက်နှာ ၁၂၁ တွင်။ မကဗျာနှင့်အလီမာမင်း ၂ ပါးတို့။ “သိအရက်” သောက်ကြသည်ဟုပါသည်။ ထိုတလိုင်းစာကိုမြန်မာလိုပြန်ချက်မှာမူ။ အရက်ဟူသော စကားကိုမရေးဘဲ။ အောင်သေ။ အောင်သားဟု ရေးသည်။ (မန္တလေး ပိဋကတ်စာအုပ်တိုက်က ထုတ်သော ရာဇာဓိရာဇ် အရေးတော်ပုံစာမျက်နှာ ၁၅)။ မွန်နန်းရာဇဝင်ကို ရေးသောဆရာတို့လည်း။ အရည်းကြီးတို့နှင့် ပတ်သက်၍ မရေးဘဲသေစာဟုရေးကြသည်။ ယခုမှာမူ။ သေကိုလူပြောနည်း၍ အရက်ဟူသော အာရပ်စကားကိုအပြောများကြသည်။

ခါသာ။ ရှေးအခါကအိန္ဒိယပြည်မှာရက်၍ အခြားပြည်များသို့ ထုတ်ပို့သော ချည်ထည် အပါးတမျိုးဖြစ်သည်။ ကုမ္ပဏီမင်း လက်ထက်က။ ကုန်စာရင်းထဲမှာ ခေါ်သာဟု ခဏခဏပါသည်။ ဥပမာ ၁၆၉၅ (၁၀၅၇) ခု ကုမ္ပဏီကိုယ်စားလှယ် တယောက်က။ အင်းဝ ရှင်ဘုရင်ထံ ခေါ်သာ အကောင်းများကို ဆက်ဘူးသည်။ (ORIENTAL REPERTORY အရှေ့နိုင်ငံအမှတ်အသား၊ ၃၄၅ ကိုကြည့်)။ ထို့အရင် ၇၆၆ခုရာဇာဓိရာဇ်က။ ပင်းယစင်္ကြံသူအားခါသာအုပ်ကိုလှူသည်လည်း။ ရာဇဝင်များ၌ထင်ရှားပါရှိသည်။ (မွန်နန်းရာဇဝင်၊ ပ ၄၅၀) ဤခါသာစကားကိုလည်း။ အချို့ပညာရှိတို့ကအာရပ်စကားဟုထင်မြင်ကြသည်။

သက္ကလပ်သည် မူလပါရသီစကားဖြစ်၍။ ယခုကမ္ဘာတဝှမ်းလုံး သုံးသော ဝေါဟာရဖြစ်သည်။ ဥပမာစကာလက် (အင်္ဂလိပ်)။ အေကာလတ် (ပြင်သစ်)။ အိစကဲလတ် (တူရကီ)။ စုကလာတ် (ဟိန္ဒူစတာနီ)။ ရှေးကျသော မြန်မာစာများမှာ မတွေ့ရသေးပါ။ သို့သော် ၁၂၄၀ပြည့်နှစ်။ ကျိုင်းတုံစော်ဘွားအား။ ရှင်ဘုရင် ဆုချသည့် စာရင်းမှာ။ သက္ကလပ်နီ အင်္ဂါလက်ကျယ် ၁ ဟုပါသည်။ (လွှတ်တော် အမှတ်အသားစာမျက်နှာ ၁၆၂)။

စကားလက်ဆိုသည့် အင်္ဂလိပ်စကားမှာ။ ပေါရာဏအဓိပ္ပါယ်တမျိုး။ ယခု ကာလအဓိပ္ပါယ်တမျိုးဖြစ်သည်။ ပေါရာဏမှာ အနှွေးထည်ကိုဆိုသည်။ ဝေါဟာရမှာမူ။ ထိုအနှွေးထည်များကိုအနီရောင်ဆိုးလေ့ရှိကြသဖြင့်။ ယခုအနီရောင်ကိုသာ ဆိုလိုသည်။ မြန်မာသက္ကလပ်၏အဓိပ္ပါယ်မှာ။ အင်္ဂလိပ်ပေါရာဏနှင့်ထပ်တူပင်ဖြစ်သည်။

သတင်းစာဆရာတို့က၊ ဤအတိမ်နိမ့်မှတ် ချက်အတိုသာလက်ခံနိုင်သည်ဖြစ်၍ အခြားသော စကားအကြောင်းကို အကျယ်ရေးရန်အခွင့်မသာ၍၊ ဤတွင်အဆုံးသတ်ရ၏။ သို့ရာတွင် နာနတ်၊ လိမ္မော်မှစ၍၊ အသီးအနှံနာမည်များ၏အာရုံစိုက်မှုကို စုံစမ်းက။ အခြားပြည်မှ ရှေးရှေးက ဝင်လာသော အခေါ်အဝေါ်များဖြစ်ကြောင်း ထင်ရှားသိကြရလိမ့်မည်။

J. A. S.

ကျောက်စာ စကားဟောင်းများ။

နံပါတ် ၄။ [No. IX]

နောင်လာနောက်သား လူအများတို့မှတ်သားသိရှိရန်။ သူဟောင်းတို့ရေးထိုးခဲ့သော ကျောက်စာ များကို ဘတ်ကြည့် သည်အခါ။ ရှေးအပြော အဆိုဖြစ်သော မြန်မာစကား အသုံးအနှုန်းများကိုတွေ့ရ၍။ စိတ်နှလုံးပျော်ရွှင်ဘွယ် ဖြစ်ချေသည်။ ကျောက်စာ၌ ယခုကာလတိုင် သုံးစွဲပြောဆိုလျက်ရှိသော စကားများသာမက။ တိမ်ကောပြီး တိမ်ကောဆဲဖြစ်သော စကားအချို့တို့ကိုလည်းတွေ့ရ၏။ အချို့စကားတို့၏ အနက် အဓိပ္ပါယ်ကို ရှေ့နောက် အစီအစဉ်ကို ထောက်၍။ မှန်းဆနိုင်ကြသော်လည်း၊ ပညာရှိတို့ ကောက်ယူ ဆုံးဖြတ်ခြင်းငှါ မတတ်နိုင်သေးသော စကား အချို့တို့လည်း ရှိသေး၏။

ဆိုခဲ့သောစကားတို့အနက်။ ဥဒါဟရုဏ်-ပုံဆောင်သည်ရှိသော်။ ကျောက်စာ၌ “ပယ်မယား” ဟူ၍ တွေ့ရသည်မှာ။ ယခုအခါ ဇာတ်နိပါတ်တော်များ၌တွေ့ရသော အဘယ် မဋ္ဌိ။ အဘယ်ဒိဘုရားဟူသော စကားအသုံးအနှုန်းမျိုးပင် ဖြစ်ရာသည်။ သံဗျင်ကလန်ဟူသော အခေါ်အဝေါ်ကို ရှေ့နောက် စကားထောက်သော အားဖြင့်။ မှူးငယ် မတ်ငယ်တမျိုးကို ခေါ်ကြောင်း သိရသော်လည်း။ ယခုအခါ ရာထူးဌာနန္တရတို့မှာ ထိုအမည်တို့နှင့် အခေါ်အဝေါ်မရှိသောကြောင့် သာမန်သူတို့ ကျနစွာ မသိနိုင်ဖြစ်ချေ၏။ ရှေးဆရာကြီးများ ထားခဲ့သော အမှတ် အသားအားဖြင့် ကလန်-မှာ ကျေးရွာတခုကိုဖိုးအုပ်ရသူ။ သံဗျင်-မှာ ကျေးရွာအများကိုဖိုးအုပ်ရသူဟုသိရပေ၏။

တရားဆင်သော သင်ဖေမ-ဟူရာ၌ကား။ ဆိုခဲ့သောစကားများထက်ပင် အနက်ကိုကြံစည်ရန်ခဲယဉ်းချေ၏။ တရားဆင်သော-ဟူသည့်ရှေ့စကားဖြင့်။ သင်ဖေမ-

မှာ တရားလိုကိုဆိုလိုသည်။ ရွှေနေရွှေရပ်ကို ဆိုလိုသည်။ တရားသူကြီး ခုံသမာဓိကို ပင် ဆိုလိုသည်ကို ပေါ်ရာဏကထာကျမ်းများ၌ မလာ။ မြန်မာ အဘိဓာန် ကောင်းလည်းမရှိသေး၍ ကျကျနန သိရဘို့ခက်ချေ၏။

အမည်နာမ စကားရပ်များကို ဆင်ခြင်ပြန်သော်။ ဘုရားကျွန်စာရင်းများ၌ ယောက်ျားအမည်ကို င-ငါ-တပ်၍။ မိန်းမ အမည်ကို အိအိ-တပ်၍။ အများအားဖြင့် ရေးသားထားသည်ကို တွေ့ရသော်လည်း။ ဖုတ်ငါနိုင်၊ ဖုတ်အိအိဖုန်ဆုံ-ဟူရာ၌ ဖုတ်၏အနက်ကိုကြံဆရန်ခဲယဉ်းချေသည်။ ထိုနည်းအတူ။ အိအိဖုမိငါဖခင်။ အိအိဖုမိအိအိစက်ဆုပ်တို့၌လည်း အိအိဖုမိ၏ အနက်ကိုကြံဆရန်ခဲယဉ်း၏။

ကြိယာစကားတို့တွင်။ ဟုတ်တာ။ လူသလေးစင်၏ ဟူသောစကားတို့ကား။ ယခုအခါ-ဟုတ်တယ်။ လူသလေးမှန်၏-ဟူသော စကားသုံးတို့နှင့် တူသည်ဆိုရန် လွယ်ကူသော်လည်း။ အရိယအရံယူ၏။ ရွှေတောင်တက်၏။ ထွေတော်ချ၏ဟူသော စကားတို့၏ အဓိပ္ပါယ်ကိုသိခြင်းငှါ မလွယ်ကူ။ ချီးပင့်သည်ကို အရိယအရံယူသည်။ နန်းတက်သည်ကို ရွှေတောင်တက်သည်။ မိန့်တော်မူသည်ကို ထွေတော်ချသည်ဟု သူဟောင်းတို့ ဆိုစကုန်သည်။ ထိုစကားတို့သည် ယဉ်ကျေးဘွယ်ရာသော စကားမျိုးဖြစ်၍ ယခုအခါ အသုံးအနှုန်းကွယ်ပျောက်လေသည်မှာ များစွာနှမြောဘွယ် ဖြစ်သတည်း။

သက္ကရာဇ် ၄၇၄ ခု၌ စိုက်ထူသော ပုဂံဘုရား မြစေတီ ကျောက်စာ၌။ နှပ်လိယ်သုရှောင်တေဟ်-ဟုပါရာ။ မြန်မာနိုင်ငံတော်ကျောက်စာဝန်မင်း မစ္စတာဒူရွာဇလ် အနက်ကောက်သည်ကား။ ရွှေတော်သို့ ချဉ်းကပ်သည်- ဟူသတည်း။ ထိုမြစေတီကျောက်စာကား ကျောက်တိုင် ၄ မျက်နှာ၌ မြန်မာဘာသာ။ ဗွန်ဘာသာ။ ပြုံးဘာသာ။ မာဂဓဘာသာ။ ဤ ၄ ဘာသာနှင့် စိုက်ထူထားရကား။ ကြွင်းသော ၃ ဘာသာတို့နှင့် တိုက်ဆိုင်ကြည့်ရာ။ ၎င်းတို့တွင် ထိုအနက် အဓိပ္ပါယ်မပါ။ ထိုကာလ၌ အရေးအသားများမှာလည်း။ ရွှေကို ရှိယ်ဟု ရေးထိုးကြသဖြင့်။ ကျောက်စာဝန်မင်း၏ အနက်ကောက်ပုံကို ဆင်ခြင်ဘွယ်ရှိ၏။ ကျောက်စာဝန်မင်းကား။ ရှောင်သဒ္ဓါကို ရွှေမှောက် ဟု အနက် ကောက်၍။ နှပ်- သဒ္ဓါကို ချဉ်းကပ်ခြင်း အနက် ကောက်သည်။ ပျိုများ၌ နေသရော်တည့်-ဟူ၍၎င်း။ စာဟောင်းများ၌ တရံရောအခါ။ ထိုသရော်၌-ဟူ၍၎င်း။ ရှောင်နှင့် ရော်တို့မှာ။ ရွှေသည်။ ရွှေသည်ဟူရာ၌ ကဲ့သို့ဟ- အာဂုံနှင့် ကာရီ ကာရိယ သဘောမျှသာ ကွာသည်ထင်မိ၏။ ရာဇဝင် စာဟောင်းတို့၌ထွက်နပ်သည် ဟူရကား။ နိမ့်သည်။ နိမ့်သည်-ယူရာ၌ကဲ့သို့ နှပ်နှင့်နပ်လည်း။ ကာရီ ကာရိယသာယူသင့်၏။ ထိုကြောင့် နှပ်မှာ-ပူဇော်ဆဲ။ နပ်မှာ-ပူဇော်ပြီးအခြေအနေ ဟူသောအနက်။ ရှောင်-မှာ။ တစုံတရာပြုဆဲ ဖြစ်ဆဲအချိန်။ ရော်မှာ-

တစုံတရာပြုပြီး ဖြစ်ပြီးသည့် အချိန်သို့ရောက်သော အခြေအနေ-ဟူသော အနက်တို့
၌ သူဟောင်းတို့ သုံးသည်ဟု ယူသင့်၏။ ထို့ကြောင့် နှစ်လိပ်သုရှောင်တော်-၏
အဓိပ္ပါယ်မှာ ပူဇော်ဆဲ အခါတည်းဟု ဆိုလိုကြောင်း ကောက်ယူတန်ရာ၏။ ၎င်း
နှစ်ဟူသော သဒ္ဒါမှတစ်ပါး။ မြစေတီ ကျောက်စာ၌ပါသော အခြားမြန်မာ စကား
ဟောင်းများ၏ အနက်အဓိပ္ပါယ်ကို။ ကျောက်စာမဂ္ဂဇင်း ပဌမအုပ်၌ ကျောက်စာ
ဝန်မင်းက-ကျကျနန ရှင်းလင်းပြထားသည်မှာ။ စကားဝေါဟာရကို လေ့ကျက်သူ
တို့၏ အကျိုးငှါဖြစ်သတည်း။

ရှင်သီလဝံသအစရှိသော ရှေးပညာရှိများသည်။ ပေါရာဏစကားများကို
လင်္ကာစသဖြင့် ရေးသားထားခဲ့ကြရာ။ ခဲ၊ ခပင်း ဟူသော အနည်းငယ်သော စ
ကားတို့မှတစ်ပါး။ အခြားသောပေါရာဏစကား အမြောက်အမြားကို ကျောက်စာ
များ၌မတွေ့ရ။ ဤအကြောင်းကိုထောက်ဆသော်။ ၎င်းပညာရှိတို့မပေတီမီ ရှေးကာ
လ၌ သုံးစွဲခေါ်ဝေါ်သော သူဟောင်း စကားများလည်း။ ကျောက်စာပါစကား
ဟောင်းများအပြင်၊ ရှိသေးကြောင်းထင်ရှား၏။ ထိုရှေးစကား တို့ကိုလည်း ဆည်း
ဖူးအားထုတ်ကြရန် လိုချေသေး သတည်း။

ဘေမောင်တင်။

နံပါတ် ၅။ [No.X]

မြန်မာအမည်အဖြစ် ခေါ်ဝေါ်သော တလိုင်းဒေသန္တရအမည်များ။

မြန်မာပြည်အောက်ပိုင်း၌။ မြို့ရွာမြစ်ချောင်းတောတောင်များကို သမုတ်ကြ
သော အမည်နာမများမှာ။ များသောအားဖြင့် မြန်မာစကားမဟုတ်။ တလိုင်းက
ဆင်းသက်လာသော အခေါ်အဝေါ်များ ဖြစ်ကြသော်လည်း။ အချို့မှာ။ မူလရေးပုံ
ပြောင်းလွဲသဖြင့်။ ယခုအခါမြန်မာစကားရင်းသဘာဝဖြစ်ကုန်၏။ ဥပမာ။ သထုံမြို့
တောင်ဘက်တွင် တည်ရှိသော ယင်းညိန်ရွာ၏ မူလအမည်ကို။ ယခုကာလ အချို့
သော တလိုင်းများက။ မှန်ကန်စွာ မခေါ်တတ်ကြ။ သို့သော်ဓမ္မစေတီမင်းရေးထိုး
သော။ ကလျာနီကျောက်စာအရ။ ရှေးအမည်မှာ။ ယင်ဝိမ်ဖြစ်သည်ဟု သိရသည်။ ထို
ယင်ဝိမ်ဆိုသော အမည်သည်။ တလိုင်းစကားစစ် ဟုတ်မဟုတ် အတတ် ပြောရန်ခဲ
ယဉ်းသည်။ အခြားများစွာသော တလိုင်းမြို့ရွာအမည်များသည်လည်း။ တလိုင်းအ
ဓိပ္ပါယ်လိုက်၍ မရသဖြင့်။ တလိုင်းလူမျိုးတို့မရောက်မီ။ အခြားလူတမျိုးမျိုးသမုတ်
သောနာမည်ဖြစ်သည်ဟုတွေးထင်ဘွယ်ရှိသည်။

မြို့ရွာ၏အမည်များကို။ မည်သည့်အကြောင်းအစွဲပြု၍။ သမုတ်သည်ဟုမည် သူမဆိုသလိုကြသောအချက်ပင်ဖြစ်သည့်အလျောက်။ ခရီးသည်များ။ မိမိရောက်ခဲ့ သော အရပ်ဒေသ အခေါ်အဝေါ်များ၏ အဓိပ္ပါယ်ကိုဘော်ပြလေ့ရှိကြ၏။ ခရစ် ယာန်ဓမ္မကျမ်းများမှာ။ ဤသို့ဘော်ပြချက်အများပင်ပါကြ၏။ မြန်မာကျမ်းဂန်များ မှာလည်း။ မကြာမကြာတွေ့ရသည်။ ယခုခေါ်ဝေါ်ကြသောအမည်နှင့်။ အဓိပ္ပါယ်ယူ ၍မရလျှင်။ မူလမည်ကဲ့သို့ခေါ်ဝေါ်သည်။ ယခုကာလရွှေလျောသဖြင့်မည်ကဲ့သို့ ဖြစ် ပျက်လာသည်ကိုကြံကြံဖန်ဖန်ရေးကြသည်။

ဤကဲ့သို့အဓိပ္ပါယ်ဘော်ပြချက်အချို့မှာ။ ဟုတ်သည် မှန်သည် ဟုထင်ယောင် ထင်မှားဖြစ်တတ်သည်။ မူလတလိုင်းအခေါ်အဝေါ်သိမှသာလျှင်။ လုံးလုံးယုတ္တိမရှိ မှန်းသိရသည်။ ဥပမာရန်ကုန်တရပ်ဘုရားကိုတော့ခုတ်ရာတွင်။ ဓါးကုန်သည်ကိုအ စွဲပြု၍သမုတ်သည်ဟု ကြားရဘူးသည်။ ဆရာဖေါက်ဟမ္မားရေးသော စာတစောင် မှာလည်း။ ရှေးက ရန်ကုန်မြို့ခေါ်သော။ ကရိဂ္ဂမ္ပ။ သို့မဟုတ်ဘိဂ္ဂမ္ပဟူသော ပါဠိမှ လာသည်ဟု တွေ့ဘူးသည်။ သို့သော်မူလတလိုင်းနာမည်မှာ လဂင်ဖြစ်သဖြင့်။ ဓါး ကုန်က လာသည်လည်းမဟုတ်။ ဘိဂ္ဂမ္ပက လာသည်လည်း မဟုတ်ကြောင်း ထင် ရှားသည်။

သထုံမြို့ဟူသောအမည်မှာ။ သုဓမ္မဝတီ ဟူသောပါဠိမှလာသည်။ ထိုသုဓမ္မဝ တီလည်းတဖန်သုဓမ္မ သို့မဟုတ်။ သုဓမ္မနဝဟူသောပဋ္ဌမရှင်ဘုရင်၏ နာမည်ကလာ သည်ဟုရေးကြ၏။ များမကြာမီ။ ကျိုက်ခမိနယ်မှာ။ အသုဘတခုတွင်ဝေငှသောတ လိုင်း ရာဇဝင်စာအုပ်ကလေးမှာမူ။ ပြည်သူပြည်သားအများကြည်ညိုသော။ သရမ် ခေါ်သောညောင်ပင်တပင်ကိုအစွဲပြု၍။ မြို့အမည်သမုတ်သည်ဟုပါရှိသည်။

သထုံမြို့အနီးအနားပတ်လည်၌။ မြန်မာဘာသာနှင့်အဓိပ္ပါယ်မရသော မြို့ရွာ ၏ အမည်အမြောက် အမြားရှိသေး၏။ ကျိုက်ထီးရိုး အဓိပ္ပါယ်မှာ။ ထီးရိုးဘုရားမ ဟုတ်။ ကျောက်အိသိယိုဝ်-ရသေ့ ဦးခေါင်းဖြင့် ရွက်သော စေတီဖြစ်သည်။ သထုံမြို့ တောင်ဘက်ရှိ။ ဇင်းကျိုက်အမည်တွင်သော တောင်နှင့် ဘုရားမှာမူ ဇိုင်ကျောက်က လာသည်။ အဓိပ္ပါယ်မှာ။ ဘုရားခြေတော်ရာတည်း။ ကျိုက်ကသာမှာ။ ကျောက်အသး မှလာသည်။ အသးသို့မဟုတ်အသားသည်။ အိန္ဒိယပြည် တောင်ပိုင်းက-ကုလား လူ စွမ်းကောင်းနှင့်တိုက်ခိုက်သော တလိုင်းလင်၏ အမည်ဖြစ်သည်။ ၎င်းအသးသည်။ နောက်မှပဲခူးမြို့၌တတိယမြောက်ဘုရင်အဖြစ်နှင့်နန်းစံရသည်။

မြို့ရွာ၏ အမည်ပါသော။ ဒုန်ဟူသောဝဏ္ဏမှာ။ တလိုင်း ဘာသာဖြင့်-မြို့သို့ မဟုတ်နိုင်ငံကိုခေါ်ဝေါ်သောခုံင်ကလာသည်။ ဥပမာကျိုက်ခမိနယ်မှဒုန်ဟူသော မြို့အမည်မှာ။ မုတ်ချင်။ နယ်စပ်မြို့ဖြစ်ရမည်။ သထုံနယ်။ ဒုန်ဝန်းရွာမှာ တလိုင်းဘာ

သာဖြင့်ချင်ဝါန့်။အဓိပ္ပါယ်မှာဝါန့်။သို့မဟုတ်မြေနှိမ့်ဖြစ်သည်။ပထမမုတ္တမမှာနန်းစံသော။ ဝါရေရမင်းမွေးဖွားရာအရပ်ဖြစ်သည်။ ရန်ကုန်မြို့မြောက်ဘက်တွင် တည်ရှိသောမင်္ဂလာဒုံရွာ၏အမည်မှာ။မြို့နှင့်နီးစပ်သဖြင့်၎င်းအမည်သမုတ်သည်ဟုတွေးထင်ဘွယ်ရှိ၏။ ကမာဆိုသည့် တလိုင်း စကားလည်း ရွာအမည် အများတွင် ပါဝင်သည်။ ဥပမာ။ကမာရွတ်။တလိုင်းကမာရိတ် ပေပင်ကန်။ မုဒုန်နယ်။ ကမာဝက်ဟူသောရွာမှာ။အဓိပ္ပါယ်ကောက်ရန်ခက်၏။ သို့သော်၎င်းရွာ၏မနီးမဝေး၌။ ရေကန်တကန်ရှိသဖြင့်။ထိုရေကန်ကိုအစွဲပြု၍။သမုတ်သည့်လက္ခဏာတူသည်။

မကြာမီ ဖောက်လုပ်သော ရေးမြို့ မီးရထားလမ်း ဘူတာတခုမှာ။ နှစ် ကရင်ဟူ၍ အမည်တွင်၏။မူလတလိုင်း သွေဟ် ကရင်အဓိပ္ပါယ်မှာ။ကရင်ဆိပ်ကမ်းငြိမ်း၏။ ထိုအရပ်ဒေသမှာ နှစ်ဟူသော တလိုင်းစကားသည်။ မြို့ရွာအမည်များ၌။ဆိပ်ကမ်း။ သို့မဟုတ်ရေချိုးဆိပ်ဟူသောအဓိပ္ပါယ်နှင့်ပါဝင်တတ်၏။

သထုံနယ် ဘီးလင်း ဟူသော မြို့အမည်မှာ။ တလိုင်း ဝီ လိုမ်း ကလာသည်။ ထိုအမည် တွင်ခြင်းကြောင့် ဘီးလင်း ဖြစ်သည်။မူလ မြစ်ရိုး မြစ်စဉ်ကထွက်ခွါ၍ ရေကြောင်း လွှဲသွား သည်ကို သိနိုင်၏။ * ယိုးဒယား ပြည်မှာလည်း။ ဘန် ကောက် မြို့မြောက်ဘက် မေနီမြစ်မှာ ရှေးကမြစ်စဉ် ပြောင်းလွဲသော နေရာတွင် ဘီးလင်း ခေါ် တလိုင်းရွာ တရွာရှိသည်။ထိုကြောင့် ဘီးလင်းကိုမြန်မာဘာသာသို့ ပြန်ဆိုလျှင်။မြစ်ကြီးဟုပြန်ရမည်။

ဤသို့တလိုင်း နာမည်ပျက် အများ ဘော်ပြ နိုင်ရန် ရှိသည့်အနက်။အနည်းငယ်မျှ ရွေး၍ ဘော်ပြ ရသည်။ သို့သော် မြန်မာဘာသာ စကား၌ တလိုင်း စကား အများပင် ပါဝင်သည်ဖြစ်သဖြင့်။ မြန်မာဘာသာကို လေ့လာသော ပုဂ္ဂိုလ်များမှာ။ တလိုင်းစာ-တလိုင်း စကား များကိုလည်း ဂရုစိုက် သင့် သည် ဟု သ တိ ပေး လိုကြောင်း။

R. H.

* ဤမြစ်သည် မုတ္တမပင်လယ်ကွေ့ထည်းသို့ ရုတ်တရက် စီးဆင်းမည့် အစား။ ဘီးလင်းမြို့ တောင်ဘက်တွင်။ တောင်တည့်တည့် တောင်တန်း နှစ်ခု အကြား သို့ စီးဝင်ဟန်ရှိသည်။ မူလ မြစ်စဉ် ဟောင်းမှကျိုက်ထိုမြို့ တူးမြောင်းနှင့် ဆက် သွယ်ပြီး။ မော်လမြိုင်မြို့အထိ တူးမြောင်းဖောက်လုပ်ရန်ကြံစည်ခဲ့ဘူးသည်။

S.

နံပါတ် ၆။ [No. XI.]

ထားဝယ်အကြောင်း။

ထားဝယ်။ ဒါးဝယ်။ ဓားဝယ်ဟူသော အမည်ကို ထားဝယ်ရာဇဝင်တွင်။ မြတ်စွာဘုရားတင်ပျဉ်ခွေ (တဝှဲပြု) ထိုင်တော်မူသည်ကို အစွဲပြု၍ ဝေါဟာရတွင် ကြောင်း။ အချို့သူဟောင်းများက။ ရက္ခိုင်းမြို့သားများ။ ဓားဝယ်လာဘူးသည်ကို အစွဲပြု၍ ခေါ်ဝေါ်ကြောင်း။ စင်စစ်အားဖြင့် ထားဝယ်နယ်ကို။ ယိုးဒယားရှမ်းမင်း တို့လက်မှ။ မြန်မာမင်းတို့ တိုက်ခိုက်သိမ်းယူမရှိမီက။ ရှမ်းနယ်အပေါ်အဝင်ဖြစ်၍။ ရှမ်း လူမျိုးတို့သည်။ ထိုဒေသ၌။ အလွန်ကြိမ်ပင်ပေါ်၍။ ကြိမ်ပိုက်တောကြီးဖြစ်၍။ လှေ ဆိပ်ပြုလုပ်။ အရပ်ရပ်သို့။ ကြိမ်များကို ကူးသန်းရောင်းဝယ်ကြရာ။ ထင်ရှားကျော် စောသော ကြိမ်ဆိပ်ဖြစ်လာ၍။ ရှမ်းတို့ဘာသာအားဖြင့်။ “ထ-ဝိုင်” (ထ-ဆိပ်။ ဝိုင်-ကြိမ်) ကြိမ်ဆိပ်ဟူ၍ ခိုင်မာစွာအခြေအမြစ် မူလဘူတနှင့်တကွပြောကြ၍။ ၎င်း ရှမ်းဘာသာအတိုင်းပင် “ထ-ဝိုင်” (Tavoy) စတင် ဖြစ်ပွားလာကြောင်း။ ထို့ နောက် မြန်မာမင်းတို့ လက်နက်နိုင်ငံအဖြစ်သို့ ရောက်သော အခါတွင်။ ထိုနေရာ ဒေသသို့ လူသူအရောက်အပေါက်များ၍။ မြို့ရွာတည်ထောင်ပြီး။ ထားဝယ်ဝန်ခန့် အပ်။ တောင်ထားဝယ်။ မြောက်ထားဝယ်။ (အထက်ရှမ်းပြည် အင်းလေးရွာ) ထားဝယ်ခိုလ်။ ထားဝယ်မိဖုရား။ ထားဝယ်ဆောင်။ ထားဝယ်သူ။ ထားဝယ်သား။ ထားဝယ်မှိုင်းပန်း။ ထားဝယ်ပတ်။ မြိတ်မြို့ထမီ။ ထားဝယ်စု။ ထားဝယ်ကြိမ်။ ထားဝယ် လုံချီ။ ထားဝယ်ငါးပိ။ ထားဝယ်စကားစသည်တို့ ဖြစ်ပွားလာကြသည့်လက္ခဏာထင် ရှားသိသာရကြောင်း။

စေဟူသော စကားသည်။ မင်းမိဖုရား ဆွေတော်မျိုးတော်တို့ သုံးစွဲသော စကားမျိုးဖြစ်သည်။ သို့ကြောင့်။ စေတလုံး-ပခုံးတင်ဟု မှူးကြီးမတ်ငယ်တို့ပင်။ စေဟူ သောစကားတခွန်းကိုပင်။ အလွန်ရှိသေကြရပေသည်။

ဤထားဝယ်မြို့၌။ ရှေးပေါရာဏ စကားဟောင်းများကို။ ယခုတိုင်အောင် သုံးစွဲပြောဆိုလေ့ရှိကြသည့်အပြင်။ အစဉ်အလာအားဖြင့်။ အမေကလာအုံး (ဦး) တဲ့။ အဘေကလာအုံးတဲ့။ အစ်ကိုကလာအုံးတဲ့။ မမကလာအုံးတဲ့ဆိုသော စကား များကို ထားဝယ်နယ်ရှိ။ ကလေးသူငယ်မှန်သမျှတို့က “မိမိကလာစေတဲ့”။ “ဖဖက လာစေတဲ့”။ “နောင်နောင်ကလာစေတဲ့”။ “မယ်မယ်ကလာစေတဲ့”ဟု စေဟူ သောစကားကို။ ယခုထိသုံးစွဲပြောဆိုလျက်ရှိကြောင်း။

ဦးနှင်းလှိုင်။

လိပ်ပြာနှင့် ပရုခေ ။

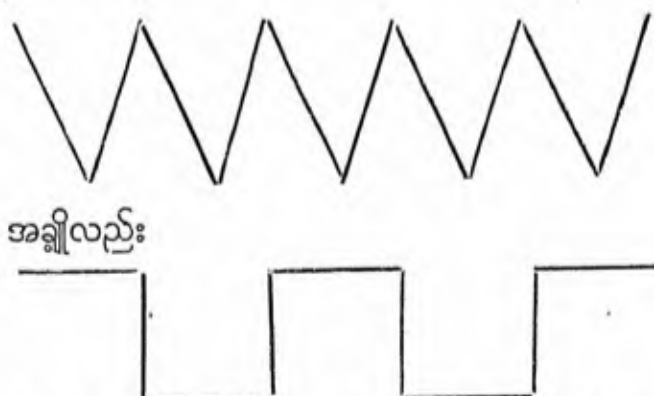
ပရုခေ-ဟူသောဂရိတ်စကားမှာ။ (၁) ဝိညာဉ်။ (၂) လိပ်ပြာ။ အဓိပ္ပါယ်နှစ်မျိုးရှိသည်။ ထိုနှင့်အတူ လိပ်ပြာဟူသောဝေါဟာရသည်။ လိပ်ပြာကောင်ကိုလည်းဟော၏။ ဝိညာဉ်ကိုလည်းဟော၏။ ပရုခေသည် အလွန်လှပသော မိန်းမပျိုတယောက်ဖြစ်သည်။ မည်ကဲ့သို့ဒုက္ခခံပြီးလျှင် နတ်သွီးဘဝသို့ရောက်သည့်အကြောင်းများ။ ရွှေမြည်းခေါ် ရှေးရှေးက ဒဏ္ဍာရီဝတ္ထုမှာ ပါသည်။ သို့သော်။ ဤဝတ္ထုအရ။ ဤမိန်းမပျိုသည် လိပ်ပြာဘဝကလာသည်လည်းမဟုတ်။ မည်သည့်အတွက်ကြောင့်။ ဤအမည်နာမ အခေါ်ခံရသည်လည်းမပါ။

လူမျိုး တရားတပါး ရှိကြသည့်အနက်။ ဝိညာဉ်ကို အမျိုးမျိုးသော အမည်သမုတ်ကြသည်။ အချို့ကငှက်။ အချို့ကယင်မှစ၍။ ပျံတတ်သောပိုးကောင်ငယ်များ၏အမည်နှင့် ခေါ်ဝေါ်သမုတ်ကြသည်။ မြန်မာလူမျိုးနှင့် ရှေးဂရိတ်လူမျိုးတို့သာလျှင်။ လိပ်ပြာဟူသောအမည်တပ်ခေါ်သည်ကို ကြားသိရသည်။

မြန်မာလိုတတ်သော ကရင်များက။ “လိပ်ပြာခေါ်သည်။ လိပ်ပြာခေါ်ပွဲကျင်းပသည်”ဟု ပြောဆိုလေ့ ရှိကြသော်လည်း။ ၎င်းတို့ အယူဝါဒအရ။ ဝိညာဉ်သည် လူရုပ်ကလေးနှင့်တူသည်။ မိမိဘာသာရင်စကားမှာ လိပ်ပြာကောင်၏အမည်ကိုတပ်မခေါ်ကြောင်း။ ကရင်လူမျိုးတို့ အကြောင်း ရေးသားသော စာတမ်းများမှာ တွေ့ရသည်။

ခိုနန်း၏ အဓိပ္ပါယ်။

အောက်၌ ဘော်ပြထားသော ပုံအရ တည်ထားသောမြို့ရိုးကို ခိုနန်းချိုးဟု ခေါ်ကြသည်။



ကုသပျိုအပိုဒ် ၂၆၁ မှာ။ မြင်းရေးနှင့်ပတ်သက်၍။ ခိုနန်းကြာဖူး။ ခိုနန်းခြည်သွတ်။ ခိုနန်းရှစ်ထောင့်ဟုစပ်ဆိုသည်မှာ။ မြင်းကိုအကွေ့အကောက်ပန်းဖူးပုံမှစ၍ မြေကြီးမှာထင်ပေါ်အောင် အထပ်ထပ်စီးနင်းသည်ကို ဆိုလိုသည်။

သို့သော်။ ကွေ့ကောက်သောပုံကို မည်သည့်အကြောင်းကြောင့်။ ခိုနန်းခေါ်သည်။ ခိုနန်း၏အဓိပ္ပါယ်ရင်းမည်သို့နည်းဟု။ ပညာရှိများအကိုးအကားနှင့် ဖြေနိုင်ကဖြေစေလိုသည်။

J. A. S.

နံပါတ် ၇။ [No XII.]

ဤအဘိဓာန်ဆိုင်ရာမှတ်သားချက်များကို။ ရန်ကုန်ဒေးလီးနယူးသတင်းစာတွင် ဘော်ပြသည်မှာ။ ၁၁ လ တိုင်တိုင်ရှိနေပြီ။ သူရိယသတင်းစာတွင် ထည့်သွင်းသည်မှာ ၇ လမျှသာရှိသေးသည်။ ထည့်သွင်းသောအကြံရင်းမှာ။ မြန်မာအဘိဓာန်အတွက်။ စကားများ စုဆောင်းနေကြောင်း အများသိစေရန်သော်၎င်း။ ထိုအလုပ်နှင့်စပ်ဆိုင်ရာ။ မြန်မာစကားနှင့် ပတ်သက်သော အချက်အလက်များ ဘော်ထုတ်သည်ကို တွေ့သဖြင့်။ လူသူတို့၊ တိုးတက်၍ သဘောကျစေရန်သော်၎င်း။ ဤနှစ်မျိုးသောအကြံအစည်နှင့် ထည့်သွင်းခြင်းဖြစ်သည်။ နေ့စဉ်ထုတ်သတင်းစာ၌။ နက်နဲသော အကြောင်းအချက်များ ရေးထည့်ခြင်းကို။ ရှောင်ရှားရသော်လည်း။ အပတ်တိုင်း ပညာကလေးတိုးလောက်သော၊ ဥာဏ်မျက်စိအနည်းငယ်ပွင့်လောက်သော။ စာမျိုးပါစေရန် ရည်ရွယ်သည်အားလျော်စွာ။ လွန်ခဲ့သော ၁၂ လအတွင်း။ အောက်ပါအကြောင်းအရာနှင့် စပ်လျဉ်း၍။ ကောင်းမွန်စွာတတ်မြောက်သော ပညာရှိများ ရေးရဘူးသည်။ ရှေးက ကျောက်စာထွက်၊ စကားတို့သည်။ ယခုကာလ စကားတို့နှင့် မည်ကဲ့သို့ခြားနားသည်။ တလိုင်းဘာသာနှင့် အခြားဘာသာစကားတို့ မည်မျှအထိ မြန်မာဘာသာ စကားတွင်ပါဝင်သည်။ အထက်ထက်က။ အဘိဓာန်ရေးဆရာတို့၊ မည်သည့်နေရာမှာ လစ်ဟင်းသည်။ မည်သည့်နေရာမှာ၊ ချီးမွမ်းခံထိုက်သည်။ ဤသို့ အကြောင်းအရာ ဘော်ပြချက်မျိုးများသာ ပါဝင်သေးသည်။ အဘိဓာန် အလုပ်ကိုကူညီရန် နှိုးဆော်တိုက်တွန်းချက်များကို။ မထည့်သွင်းခြင်းမှာ။ ယခုခေတ်အခါ၌။ သတင်းစာများမှာ ဆောင်းပါးရှင်တို့လည်းနှိုးဆော်။ ဇာတ်ခုံ ပေါ်က၊ ဇာတ်မင်းသားတို့လည်း ဟောပြော။ အချိန် မရွေးဘဲ၊ မြန်မာပြည်မှာ။ တဟောတည်း တပြောတည်း ဟောပြောကြ၍။ ခံရသူများမှာ ပျင်းလောက်ပြီ ထင်မိသဖြင့်။ တခုသော ကမ္ဘာအသင်းကြီး၏ အသင်းသားတို့က။ မိမိတို့ အဘွဲ့အစည်းသို့ဝင်ရန် မဆွဲဘဲ။ ဝင်ထိုက်သူတို့က။ အသင်းကိုသဘောကျ၍ ဝင်လိုမှ၊ လက်ခံရန် စည်းစနစ်ထားကြသည်ကို။ အတုခိုး၍ နည်းယူခြင်းဖြစ်သည်။

အတော် အတန်လည်း အထမြောက်နေပြီ။ မြန်မာပြည် တပြည်လုံးရှိ စာဘတ်သူများက။ မြန်မာအဘိဓာန်အကြောင်းကို။ သိကုန်ပြီဖြစ်သဖြင့်။ ဝင်စွက်ကူညီ

ရန်ပြော၍။ လွယ်လင့်တကူ ပါဝင်ကူညီကြသည်။ အချို့လည်း သတင်းစာမှာတွေ့၍။ အလိုအလျောက် အကျိုးဆောင်သံစာရေး၍ ကူညီမည်ဟု ဝန်ခံကြသည်။ ဤကဲ့သို့ မကြာမီက။ အကူအညီဝင်လာကြသော ပုဂ္ဂိုလ်တို့မှာ။ များသောအားဖြင့် ကောင်းမွန်စွာ မြန်မာစာ တတ်မြောက်သော ပုဂ္ဂိုလ်များဖြစ်၍။ လူသာမန်တို့ နိုင်မည် မဟုတ်။ ခဲခက်သောစာမျိုးကို အဘတ်ခိုင်းရသည်။ တနှစ်လောက်က။ လစဉ်လစဉ်။ စကားမှတ်စာရွက် ၁၀၀၀ မျှသာရသည်။ ယခုလစဉ် ပျမ်းမျှချက်မှာ ၅၀၀၀ ခန့်ဖြစ်နေသည်။

သို့ရာတွင်။ ဆရာဟု မခေါ်လောက်ဘဲ။ အတော်အသင့်စာတတ်၍။ သူသူငါငါပြောစကားကိုဖြစ်စေ။ မိမိဘတ်နေကျ စာထည်းကစကားကိုဖြစ်စေ။ ရေးမှတ်ပို့နိုင်သော ပုဂ္ဂိုလ်တို့အနက်။ ဝင်ရောက်ကူညီသူတို့က အလွန်နည်းသေးသည်။

ဤအဖြစ်အပျက်ကို ထောက်ချင့်သော်။ သတင်းစာတွင် ထည့်သော အဘိဓာန်မှတ်သားချက်များကို ပညာရှိတို့ သဘောကျ၍ ကူညီကြသည်။ ရိုးရိုးလောက် စာတတ်သူတို့မှာမူ။ သဘောမကျ၍ မကူညီသေးသည်ကို မှန်းထား၍ အဘိဓာန်ကော်မတီ လူကြီးများက အထက်ကကဲ့သို့မဟုတ်။ အတို အစ မှတ်စုများကို ထည့်သွင်းစေရန် အကြံပြုကြပြီ။ ပါဝင်မည့် မှတ်စုမျိုးများမှာ။ လစဉ်လစဉ် ယခုထည့်သွင်းဘော်ပြသည့် အတိုင်း။ အဘိဓာန်အလုပ် မည်မျှတွင်ကျယ်သည်။ စကားအထူးအဆန်းများကို မည်သည့် စာမှာတွေ့သည်။ မည်သည့် အရပ်ဒေသမှာ ကြားရသည်။ မည်သူက မည်သို့ အခက်အဆစ်တွေ့၍ မေးလိုသည်။ မေးသော မေးခွန်းအရလည်း ပညာရှိတို့ ဖြေချက်များကို ထည့်သွင်းရမည်ဟု မျှော်လင့်သည်။ ၎င်းပြင် စာပုံနှိပ်တိုက်များမှထုတ်သော စာ အုပ်များအနက်။ အဘိဓာန်အတွက် ဘတ်ရန်သင့်လျော်သည့် စာများကိုတွေ့လျှင်။ မည်သည့်စာအတွက် ဘတ်ရန် လူလိုသည်ဟု ကျွန်ုပ်တို့ ထည့်သွင်းကြော်ငြာလိမ့်မည်ဖြစ်၍။ ကူညီပါဆိုရုံမျှနှင့် မပါဝင်သော သူများသည်လည်း ကြော်ငြာသည့်အထဲက။ ထိုစာ ဤစာကိုနှစ်သက်၍ ပါဝင် ကူညီလိမ့်မည်ကိုလည်း မျှော်လင့်သည်။

စာဘတ်သူများအား။ စာအုပ်နှင့် စကားမှတ်ရန် စာရွက်ငယ်များကို အဘိဓာန် ကော်မတီများက ထုတ်ပေး၍။ စကား ကုန်စင်အောင် ရေးကောက်ပြီး။ စာအုပ်ကိုဘတ်သူအား အပိုင်ပေးသည်။ အနေအထိုင် ကျဉ်းမြောင်းသဖြင့်။ မေတ္တာရိသက်သက်။ အချိန်ကုန်ခံ၍။ မကူညီနိုင်သော ပုဂ္ဂိုလ်တို့အား လက်ဆောင်ဆုငွေများကိုပေးသည်။ အဘိဓာန် မှတ်သားချက်ပါသော သတင်းစာ အဝတ်နှင့်။ လစဉ် ဝင်သောစာရွက်စာရင်းချုပ်ကိုလည်း။ စာဘတ်သူတို့ထံပို့သည်။

နောက်ဆုံး အကြံပေးလိုသည့် စကားတရပ်မှာ၊ အချို့မြို့ရွာများမှာ။ အဘိဓာန်အတွက်ကူညီသူ ၂ ဦး ၃ ဦးရှိလျှင်။ တလတခါ စည်းဝေး၍။ မိမိတွေ့ခဲ့သော အခက်အခဲတို့ကို တယောက်က တယောက်သို့ မေးမြန်း တိုင်ပင်ပြီးလျှင်။ စာရွက်များစုပေါင်း၍ပို့ခြင်းသည်။ အလွန်ကောင်းမွန်သော နည်းတစ်ခုဖြစ်သည်။

J. A. S.

၁၉၂၇ ခု၊ စက်တင်ဘာလ ၆ ရက်။

နံပါတ် ၈။ [No. XII]

ပန်းပင်၏ အမည်များ။

မြန်မာလူမျိုးများသည်။ အများအားဖြင့်။ သစ်ပင် အမျိုးမျိုး။ မြက်ပင်အမျိုးမျိုးကို။ အမည်တပ်၍ခေါ်တတ်ကြ၏။ အချို့သော အသုံး မဝင်သည့်ပန်းပင် နွယ်ပင် ချုံပင် ပေါင်းပင်ငယ်များတို့၏အမည်မှာမူမသိကြ။ မခေါ်တတ်ကြ။ အပွင့်လှသော ပန်းပင်များ။ သို့မဟုတ်ဆေးဘက် ဝင်သောအပင်ငယ် များ၏အမည်ကို သာလျှင်သိကြ။ အမည်ခေါ်တတ်ကြသည်။ သို့သော် ဤကဲ့သို့သောအပင်မျိုးများကိုပင်။ လူတိုင်း အမည် ခေါ်တတ် ကြသည် မဟုတ်။ အထက်ပြည် မြို့စည်းရိုး များတွင် ပေါက်လှေရှိသော။ ပရန်နဝါ နွယ်ပင်များမှာ။ အပွင့်နီနီ။ လှလှပွင့်၍။ လူတိုင်း ခဏခဏတွေ့မြင်ကြရသော်လည်း။ ၎င်း၏အမည်ကို။ တရွာလုံးမေးသော်။ ခေါ်တတ်သူ အမည်သိသူ တယောက်လောက်သာတွေ့ပေလိမ့်မည်။

ခေါ်ဝေါ် သမုတ်ကြခြင်း၏ အကြောင်းရင်း ဖစ်မြစ်ကိုလည်း ရှာတွေ့၍မရနိုင်။ အရွက်ပိုင်းကြီးနှင့် အမျိုးချင်း တူသော အချို့အပင်များကို။ ဖက်ပိုင်း။ ဖက်ဝန်း။ တောင် ဖက်ဝန်း။ ဖက်ပိုင်းကြီး အစရှိသဖြင့် ခေါ်ကြ သော်လည်း။ ဖက်ပိုင်းကြီး ရှိသောကျွန်းပင် အပင်များကိုမူ။ ဖက်အစွဲပြု၍ မခေါ်ကြ။ ၎င်းပြင်။ ငှက်ပိတ်သင်းဂတ်။ ဖွားဘက်။ ပြည်ပန်းညို။ မဲဇလီပင် များမှာ။ အမျိုးချင်း အရွက် အသီး အပွင့် ချင်းတူကြသော်လည်း။ အခေါ် အဝေါ် လုံးလုံးကြီး ကွဲလွဲကြသည်။ ထိုနည်းတူစွာ။ မဟာလှေကား။ ခက်လန်ဖသံ။ ချင်မြစ်။ စွယ်တော်စသော အပင်များမှာ။ အမျိုးချင်း တူ၏။ လိပ်ပြာသဏ္ဌာန်ကဲ့သို့ အရွက်ချင်း တူ၍။ အပွင့်ချင်းတူသည့်ပြင်။ အလွန် လှ၏။ အမည် နာမများမှာ အနည်းငယ်မျှမတူ။

အချို့ အပင်များလည်း။ အမျိုးချင်း မတူဘဲ။ အပွင့်ချင်း အနည်းငယ်သာ တူသည်နှင့်။ မိမိသိသော အပင်၏အမည်ကိုပင် တတ်၍ခေါ်တတ်ကြ၏။ ဥပမာ-မြန်မာ

ပြည်ရှိရင်း ခွါညို ပင်အမည်ကိုယူ၍ အခြားပြည်က လာသော။ ၎င်းနှင့် အမျိုးမတူဘဲ။ အဆင်နဲ့နဲ့ တူသော အပင်မျိုး များကိုလည်း။ ခွါညို ဟူ၍ပင် ခေါ်ဝေါ် သမုတ်ကြ၏။

အချို့ အပင်များ၏ အမည်မှာ။ အလွန် ထူးဆန်းသည်။ အပင် အမျိုးမျိုးကို။ ကြက်မအုပ်ပင်ဟု ခေါ်ကြသည်။ အခြား အမည် ထူးဆန်းသော အပင် များမှာ။ မဏိဩသ။ ဘုမ္မိဇာ၊ မောင်မခေါ်ဝဲ။ ဧည့်မထစပါး။ လင်တပပျဉ်း။ ဒဏ္ဍသုခ။ မိကျောင်းနွယ်။ အင်ဒိုင်းဆေးနီ။ ကျွဲမဂျိုလိမ်ဟူ၍ဖြစ်သည်။ ဤသို့ခေါ်ဝေါ်သမုတ်ကြသော အမည်သညာများ၏ ဇစ်မြစ်ကို။ အလွန်သိလိုဘွယ် ကောင်းလေသည်။

H. O. R.

၁၉၂၇-ခု။ ဩဂုတ်လ ၉ ရက်နေ့ထုတ် သူရိယ သတင်းစာတွင်။ ခိုနန်းချိုးဟူသော ဝေါဟာရတွင် မြင်း၏ အရင်းအမြစ်ကို မေးမြန်း ထားရာ။ အောက်ပါအတိုင်းအဖြေများရရှိပါသည်။

(၁) ခိုနန်းချိုးဟူသောဝေါဟာရမှာ။ ခိုနန်းချိုး အင်းကိုအစွဲပြု၍ခေါ်ဝေါ်ကြဟန်တူ၏။ ၎င်းအင်းပုံ သဏ္ဌာန်မှာ။ လေးကွက်စီရှိသောအင်းနှစ်ခုကို။ တကွက်ခို၍။ အင်းနှစ်ခု ထောင့်ချင်းထိ စပ်ထား၏။ ထိစပ်ခြင်းသည်။ နန်းဟူသော အဓိပ္ပါယ်နှင့်သဘောတူထား၍။ တကွက်ကလည်း။ ခိုထားသဖြင့်။ ခိုနန်းဖြစ်လာသည်ဟုဆို၏။ ချိုး-အဓိပ္ပါယ်မှာ။ အင်းအနား ပေါင်သည်။ တဖြောင့်တည်း မရှိဘဲ။ ကျိုးအောင်ချိုးထားသကဲ့သို့ ရှိခြင်းကြောင့် ဖြစ်၏။ သို့ကြောင့် ခိုခြင်း။ နန်းခြင်း။ ချိုးထားခြင်းတည်းဟူသော စကား သုံးလုံးကို ပေါင်းစပ်သော ၎င်းအင်းကို အစွဲပြုပြီး။ ခိုနန်းချိုး ဖြစ်လာသည်ဟုဖြေဆို၏။

(၂) အခြား အဖြေ တခုမှာ။ ပုရဏကျမ်း စာမျက်နှာ နံပါတ် ၁၃ မှထုတ်နှုတ်ချက်ကို။ အဖြေအဖြစ်ဖြင့်။ ကျွန်ုပ်တို့ထံပို့၏။ အဓိပ္ပါယ် အတိုချုပ်မှာ။ မဟာသမတမင်း လက်ထက်က။ အလုံးစုံသော သတ္တဝါတို့၌။ အာဏာစက် နှံ့ရကား။ ခိုအမျိုးသားတို့သည်။ ချင်းတို့ဘဝ။ အရသာရှိသော မြက်သီး။ မြက်နှံ ကိုယူ၍ မင်းအား ဆက်သရ၏။ တနေ့သ၌။ သားတော်က။ ငါ့ထံတော်သို့လည်း ယူခဲ့ဟု တောင်းရာ။ အမိန့်ကိုမနာခံ၍ တုတ်နှင့် ပုတ်ခတ်သဖြင့်။ ခိုင်ခံ့သည် မျက်စိ ကန်းလေ၏။ ခိုင်ခံ့လည်း မင်းထံကပ်၍။ တရား ဆုံးဖြတ်ရန် လျှောက်ထားရာ။ မင်းလည်း မင်းကျင့် တရား ၁၀ ပါးနှင့် ပြည့်စုံသည့် အတိုင်း။ မျက်စိကန်းသူ နားပင်းသူ များမှာ။ တသက်ပတ်လုံး ဆုံးရှုံးခြင်းသို့ရောက်ပေ၏။ သို့ကြောင့်ခိုင်ခံ့ကို အသက်ထက်ဆုံးအစာ ရေစာပေး၍။ ကောင်းစွာမွေးမြူရမည်ဟု စီရင်ဆုံးဖြတ်ရကား။ မိမိနန်းပြဿာဒ်များဝယ်။

ခိုငယ်နေရန် နန်းဆောက်ပြီး။ အစာရေစာ ပေး၍ မွေးမြူရ၏။ ထိုမှစ၍ ယခုထက် တိုင်ပြသားတို့၌။ ထောင့်ငယ်ချိုး၍ ပြုလုပ်သောအဆောင်ကို ခိုနန်းဟုခေါ်ကြ၏။ ဤကဲ့သို့ထောင့်ငယ်ချိုးပြီး။ ခိုအတွက် နန်းဆောက်လုပ်ရသည်ကိုအစွဲပြု၍။ ခိုနန်းချိုး အမည်တွင်သည်ဟုဖြေ၏။

ကျွန်ုပ်တို့ ယခုစုဆောင်း ရေးကောက် နေသော မြန်မာအဘိဓာန် အတွက်။ ဝမ်းမြောက်ဘွယ် တခုပေါ်လာသည်မှာ။ တိရစ္ဆာန် အမျိုးမျိုးအကြောင်းအရာများ ကျွမ်းကျင် နားလည်သော မစ္စတာ မက်ဂျစ်ခေါ် သိပ္ပံကျောင်း ဆရာကြီး တဦးက။ တော တိရစ္ဆာန်များ အမည်ကို စုဆောင်း ရေးသား၍ ကျွန်ုပ်တို့ထံ ပို့မည်ဟု အကြောင်းကြားထားသည်။

J. A. S

နံပါတ် ၉။ [No XIV.]

အဘိဓာန်နှစ်မျိုး၏အကျိုးအပြစ်ချင့်ချိန်ဘော်ပြချက်။

မြန်မာအဘိဓာန်ကြီးတခု ထွက်ပေါ်ရန်။ ကြိုးစားအားထုတ် ကူညီလျက်နေ ကြသောသူများနှင့် ၎င်းအဘိဓာန်ကြီး အထမြောက်အောင်မြင်စေရန် လိုလားကြ သောသူများသည်။ များမကြာမီကပြီးစီးအောင်မြင်ခဲ့သောပါဠိအင်္ဂလိပ် အဘိဓာန် နှင့် ကမ္ဘောဇပြင်သစ် အဘိဓာန်များ၏ အကျိုးအပြစ်ချင့်ချိန်ဘော်ပြချက်များကို။ ကြားသိရန် အာရုံပြုကြလိမ့်မည် ဖြစ်ပေသည်။ သို့အတွက် ဟန့်မြို့ပြင်သစ်အစိုးရများ ထုတ်သော ဘုလတင်ခေါ် ပညာမဂ္ဂဇင်းမှ ထုတ်နုတ်၍။ အကျဉ်း အားဖြင့် ဘော်ပြ ပါအံ့။

ပါဠိအဘိဓာန်မှာ။ ကိုးကားသော ကျမ်းဂန်များအမည်ကိုသာ ဘော်ပြရုံမျှ မက။ ဝေါဟာရတည်ရှိရာ စာမျက်နှာနံပါတ်နှင့်စာကြောင်းရေးများပါ ညွှန်ပြလျက်။ ကျမ်းဂန်များမှ ထုတ်နုတ်ချက်။ ဥပမာနှင့်တကွ ဘော်ပြထားသဖြင့် များစွာအဘိုး တန်ပေ၏။ သို့သော်ကျမ်းပြုဆရာကို အပြစ်တင်ရန် တချက်မှာ။ အဘိဓာန်ဟောင်း ကြီးများနှင့် ကျောက်ထက် အက္ခရာတင်ထားသော ဝေါဟာရများကို။ မထည့်သွင်း မြင်းပင်ဖြစ်၏။ အမည်နာမများကို။ မပါဝင်စေခြင်းမှာ အပြစ်ဟု မဆိုထိုက်ပေ။ ရေး ကောက် စုဆောင်းပုံနည်းစနစ်မှာ။ ကျမ်းဂန်များမှ ဝေါဟာရများ ထုတ်နုတ် ရေး ရာ ကောက်သူတိုင်း မည်သည့်အက္ခရာက မည်သည့် အက္ခရာအထိ။ မည်သူက ရေး ကောက်ရမည်အစရှိသဖြင့်။ ကိုယ်စီကိုယ်၌ တာဝန်ယူ၍ရေးကောက်စုဆောင်းရ၏။

သို့အတွက်ကျမ်းဂန်များကို အစကအဆုံးတိုင် ဘတ်ရသော်လည်း။ မိမိတို့တာဝန်မ
ယူသော စကားများကို မရေး ကောက်ဘဲ ချွင်းချန်၍ ထားခဲ့ရ၏။ ဤသို့ဖြစ်ရကား။
ဤအဘိဓါန်များ၏ အကျိုးအပြစ်ကို ချင့်ချိန်သူ ပုဂ္ဂိုလ်ကြီးက။ အက္ခရာများကို တ
ယောက်စီ လွှဲအပ်၍ ရေးကောက်စေမည့်အစား။ ကျမ်းတစောင်တဘွဲ့စီ လွှဲအပ်ပြီး
လျှင်။ သေချာစေ့စပ်စွာ ရေးကောက်ထုတ်နုတ်စေပါမူ။ သာ၍သင့်လျော်ကြောင်း။
အကယ်၍ အလယ်ဗဟို အဘိဓါန် အမှုဆောင် အလုပ်ရုံး ဖွင့်ပြီးလျှင်။ စုဆောင်း
ထုတ်နုတ်ပြီးစီးသမျှ ဝေါဟာရများကို။ အက္ခရာအစီအစဉ် အတိုင်း။ စီစဉ်နိုင်ရန်
ကြပါက။ အချိန်မကုန်ဘဲ လွယ်လင့်တကူပြီးမြောက်နိုင်သည်ဟုသူ၏ ထင်မြင်ချက်
တွင်ဘော်ပြ၏။

ကမ္ဘောဇပြင်သစ် အဘိဓါန်မှာ။ စာမျက်နှာ ၇၃၇-မှ-၉၂၈ အထိစီကုံးရေး
သားထားသော ပဉ္စမတွဲဖြစ်၏။ ထူးဟူသောပုဒ်မှ အစပြု၍ ဘန်ဟူသော ပုဒ်မှာ
ဆုံး၏။ အထက်ပါ-ပါဠိ အဘိဓါန်၌။ ပိုင်းခြားဝေဘန်၍။ အကျိုးအပြစ်ကို ဘော်ပြ
သော ပုဂ္ဂိုလ်ကြီး၏ ထင်မြင်ချက်မှာ။ စုဆောင်းထားသော စကားများကားအဘိုး
တန်ပေ၏။ အက္ခရာအစီအစဉ်မှာ ညံ့ဖျင်း၏။ ကျမ်းပြုဆရာသည်။ ကမ္ဘည်းကျောက်
စာများမှ ရေးကောက်ထုတ်နုတ်၍ ယူသော စကားတိုင်း အဓိပ္ပါယ် တူစေကာမူ။
စာလုံးပေါင်းရေးထုံးရေးနည်း မတူကာမျှနှင့် တသီးတခြား စကားကဲ့သို့ ဘော်ပြ
ထား၏။ ထိုမှတပါး။ ကျမ်းပြုဆရာသည်။ ပါဠိဘာသာ။ သင်္သကရိုဋ်ဘာသာများ၌
မကျွမ်းကျင်မဟတ်မြောက်ရကား။ ဝေါဟာရများ၏ အရင်းအမြစ်ကိုမသိနိုင်သဖြင့်။
စာလုံးပေါင်းစပ်ခြင်း။ အနက်သမ္ပန်ခြင်းများ၌ အမှားကိုဖြစ်စေ၏။

ဤအထက်ပါကျမ်းနှစ်ကျမ်း၏ အကျိုးအပြစ် ဘော်ပြချက် များကို ကြည့်ရှု
ဆင်ခြင်ခြင်းဖြင့်။ ကျွန်ုပ်တို့မြန်မာအဘိဓါန်ကြီးအတွက်။ ယခုစုဆောင်းပြုစုနေသော
နည်းစနစ်မှာ။ အဆိုပါထင်မြင်ချက်ပေးသူ ပုဂ္ဂိုလ်၏ အလိုနှင့် တသဘောတည်း
ဖြစ်သဖြင့်။ အစကောင်းပြီး။ အနှောင်းကိုလည်း သေချာစေ့စပ်စေရန် အထူးဂရုပြုရ
မည်ဖြစ်ကြောင်း။

ဤမွန်မြတ်သော လုပ်ငန်းကြီးအတွက်။ ယခုနေ့ထိ ရေးကောက်ထုတ်နုတ်၍
စုဆောင်းလျက် နေသော ကျမ်းများကား (၁) ဇာတ်နိပါတ်တော်များ။ (၂)
ဝိနည်းနိဿယများ။ (၃) လယ်စီဆရာတော်။ သင်္ဂဇာဆရာတော်မှစ၍။ ထင်ရှားသော
ပုဂ္ဂိုလ်ကြီးများပြုစုထားခဲ့သောကျမ်းများ။ (၄) သမိုင်းရာဇဝင်။ မဟာဝင်များ။ (၅)
ဆေးကျမ်း။ ဓါတ်ကျမ်း။ ဗေဒကျမ်းများ။ (၆) ပျို့။ ကဗျာ။ ချင်း။ မော်ကွန်းမဟာဝီ
တအစရှိသောကဗျာကျမ်းများ (၇) ဦးပုည။ ဦးကျင်ဥစသောနာမည်ကျော်ဆရာကြီး

များရေးထားခဲ့သော ပြဇာတ်များနှင့်။ ကာလပေါ်ဝတ္ထု။ သတင်းစာများသာ ရေး
ကောက်လျက်ရှိသေး၏။

နောက်ထပ် ပေါ်ဆဲ ပေါ်လတ္တံ့သော စာအုပ်များကို စုံစမ်း ရှာဖွေ ရမည်
ဖြစ်၏။ ယခုပေါ်ထွက်သော စာအုပ်များအနက်။ သထုံမြို့ ပင်စင်အငြိမ်းစားအရေး
ပိုင်ဟောင်းကြက်သရေဆောင် ရွှေစလွယ်ရမင်း ဦးကျော်ထွန်းစီရင်ရေးသားသော
ကိုးခဏ်းပျို့ဒီကာကျမ်းနှင့်။ ရန်ကုန်မြို့ သိပ္ပံကျောင်းဆရာကြီး ဦးဘေမောင်တင်ပြင်
ဆင်ရေးသားသည့် ကင်းဝန်မင်းကြီးလန်ဒန်မြို့သွားနေ့စဉ်မှတ်စာတမ်း ပဌမတွဲများ
မှာ။ ရေးကောက်ထုတ်ပေးရန်လူလိုနေသေး၏။

ကိုးခဏ်းပျို့ ဒီကာမှာ။ ခက်ခဲနက်နဲသော ဝေါဟာရ စကားများ။ ပေါရာဏ
စကား၊ ပါဠိပျက်များ၏ အဓိပ္ပာယ်အသုံးအနှုန်းများကို။ ကဗျာကျမ်း အမျိုးမျိုးများ
ကိုးကားလျက်။ ပေါရာဏကထာသူစီ။ သာရသူစီဟူ၍။ အဘိဓာန်သဘွယ် အက္ခရာ
အလိုက် စီစဉ်ပြီးလျှင်။ နောက်ဆက်တွဲ အဖြစ်ဖြင့် ဘော်ပြ ထားရကား။ ကျွန်ုပ်တို့
မြန်မာအဘိဓာန်အတွက်။ ၎င်းစာအုပ်မှ ရေးကောက်၍။ ကူညီလိုသူမှာ။ ကျမ်းဂန်
များ၌ များစွာ မကျွမ်းကျင်သည့်တိုင်အောင် အလွယ်တကူ ထုတ်နုတ်ရေး ကောက်
နိုင်၏။

ကင်းဝန်မင်းကြီးလန်ဒန်မြို့သွား နေ့စဉ်မှတ်စာတမ်းပဌမတွဲမှာ။ ၁၉၀၈ခုနှစ်။
မြန်မာအဆွေသတင်းစာဆရာဦးဘဝင်းပုံနှိပ်ဘူးသောစာအုပ်နှင့်။ ကင်းဝန်မင်းကြီး
၏ ပေစာမူတို့ကိုတိုက်ဆိုင်ညှိနှိုင်း၍။ စာရေးဆရာက။ မိမိကြိုက်ရာကိုယူလျက်။ မူကွဲ
ရှိကြောင်း အောက်ခြေ မှတ်ချက်အဖြစ်ဖြင့် ဘော်ပြထား၏။ မြန်မာမင်း လက်ထက်
က။ ဥရောပတိုက်ရှိ။ အရပ်ရပ်မြို့ရွာနယ်ပယ်စသည်တို့၏ အမည်နာမ များကိုလည်း။
အက္ခရာအလိုက်စီစဉ်ရေး၍။ မူလ အခေါ်အဝေါ် အတိုင်း ကျကျ နန သိကြစေရန်။
အင်္ဂလိပ်အက္ခရာဖြင့်လည်းဘော်ပြထား၏။ ထို့ပြင်မြန်မာနိုင်ငံတွင်ထင်ရှားမရှိသေး
သော ဥရောပတိုက်ထွက် စက်ကရိယာ စသည်တို့၏ အမည်။ လောကဓါတ် ပညာ
ရေး ဆိုင်ရာ အသုံးအဆောင်ဝတ္ထုပစ္စည်း စသည်တို့၏ အမည်နာမ များကိုလည်း။
မြန်မာဘာသာဖြင့် အမည်ထုတ်ဘော်၍ ခေါ်ဝေါ် သမုတ်ထားခဲ့သော ဝေါဟာရ
အမြောက်အမြားပါဝင်၏။

အထက်ပါစာအုပ် ၂ အုပ်ကို ကြည့်ရှု၍။ အဘိဓာန်အတွက်စကားစုဆောင်း
ပေးလိုပါက။ ကျွန်ုပ်တို့ထံ အကြောင်းကြားပါ။ စာအုပ်ပို့လိုက်ပါမည်။

J. A. S,

A MORSE CODE OF BURMESE.

THE EDITOR,

Journal of the Burma Research Society.

SIR,

With reference to my note on "A Morse Code for Burmese" in the August number of your Journal, your readers will probably be interested in the enclosed letter from Mr. E. H. Seppings, from which it will be seen that he remembers an old pamphlet on the subject.

Strangely enough, almost the same day that I received this letter from him, while looking through an old library, I came across a pamphlet by Major A. R. Macmahon *Telegraph Code for Upper Burma*. (Secretariat Press, Rangoon, 1871.) Presumably this is the pamphlet to which Mr. Seppings refers and I trust it may be possible to secure it for the Research Society. Yours Etc., J. S. Furnivall.

DEAR SIR,

Your note on "A Morse Code for Burmese" in the August issue of the Burma Research Society Journal reminded me of a pamphlet I came across here some thirty years ago. As well as I can recall, it had the rather curious title of *Teek-Ka-Dee-Pee-Kah* which in my ignorance of the language I took to be the Burmese equivalent for Electric Telegraph. This pamphlet contained the entire Burmese Morse Code and had issued from the Government Press about the year 1870 or perhaps earlier with the usual blue cover of all government publications of those days. On looking up British Burma Administration Reports, a reference occurs in that for the year 1867-68 to the effect that two Burmese lads were, at the request of the King, being instructed at the Rangoon office in telegraphy. The Report for the next year, 1868-69, states that the lads had not made much progress: one being able to receive 10 words a minute, the other only five. "They know nothing of Telegraphy beyond signalling" continues the Report, "and would of course be perfectly useless if left to themselves in an office. Arrangements have been made to instruct them in the connections of an instrument and office, making up batteries etc." In the Report for 1869-70, it is stated, "The Burmese lads who were under instruction for upwards of two years, at the request of the King of Burma, left a few months ago. They possess a fair knowledge of the instruments, connections, etc., and one of them is now employed by the King of Burma in the construction of a line to Mandalay." This line was worked for some years. In the *Burma Gazette* Supplement for February 28th, 1874, page 87, a letter from the British Resident at Mandalay to the Officiating Secretary to the Chief Commissioner, British Burma, is reproduced with a free translation of a communication from the Minister for Foreign Affairs, the Kin Woon Mengyee, intimating that telegrams

in English could be received and despatched throughout the lines in Upper Burma. I had hopes that the *British Burma Gazetteer* would afford further information, but have been disappointed, for beyond mention of an extension of the line from Thayet-myo to the frontier where it joins a line to Mandalay, nothing is said of the Burmese Government line.

I would suggest a search being made among the old records preserved in the Secretariat, among which a copy of the pamphlet I have mentioned may be found, or in the records of the Government Press, if copies of publications issuing thence have been preserved.

With apologies for taking up your time. Yours Etc. E. H. Seppings.

A BURMESE PHONETIC READER.

Mr. Reynolds' Notes on A Burmese Phonetic Reader by Miss Armstrong and myself (edited by Prof. Daniel Jones in the London Phonetic Readers series) appeared in the Journal for August 1927. The Notes led me to wonder whether some official step would be taken to carry out Mr. Reynolds' suggestion "to press for the development of the official system further on the lines adopted by Grant Brown." Such a step would have been welcome as affording an opportunity to discuss the essential differences between the Reader and Grant Brown's Half the Battle and to arrive at some practical result in the shape of a revised official system or a phonetic script that would be acceptable for the New Burmese Dictionary now approaching completion. But apart from some discussions among the members of the Dictionary Committee, nothing further was done. Meantime, I thought I would write this reply to Mr. Reynolds.

I must explain why no reference in the Reader is made to Half the Battle or to any other book. Half the Battle was known to me at least by name, as were also other works, including Mr. Taylor's article on the Tones of certain Languages of Burma in the Bulletin of the London School of Oriental Studies 1920. But the purpose of the book which we were writing prevented us from making any reference to other works, not because we attached no importance to them but because we wished not to be influenced in any way in our independent investigations into the nature of Burmese speech as spoken by a particular individual, myself. It is therefore reassuring to find Mr. Reynolds telling us that our conclusions agree so substantially with those of Grant Brown.

Mr. Reynolds has made an able analysis of the Reader and has compared it with Half the Battle. But my complaint is that he has judged the Reader by the official system, when he himself has said that the purpose of the Reader is to record Burmese speech for a person familiar with the science of phonetics and with the International Phonetic Association Script. Thus since the Reader has chosen *h* to represent the aspirate, the symbols *sh* and *th* represent the aspirates of *s* and *t* and not the sounds of *sh* and *th* in the English 'shin' and 'thin', for which the I. P. A. script has chosen special symbols. And yet Mr. Reynolds says "And in any case, and whatever the conventions of phonetic symbols may be, the use of the symbols *sh* and *th* to represent to an English reader any sounds other than those in the English 'shin' and 'thin' must be an endless source of confusion, the more so when the sounds ordinarily represented in English by *sh* and *th* do occur in Burmese." Mr. Reynolds, that is to say, finds fault with the Reader for doing exactly what it has undertaken to do. The endless source of confusion can only arise, if one reads the official system into the phonetic symbols chosen, looking at them, so to speak, with the official eye. One might just as well blame

Mr. Grant Brown for not using *h* or the symbols, which he has deliberately discarded.

Mr. Reynolds complains of the number of different symbols used by the Reader. He has counted 14 different symbols. But this number should be reduced; for the marks which are placed in front of the tones to indicate their pitch should not be counted as so many different symbols. For instance Mr. Reynolds says "Toneme 1 of the Reader is subdivided into two classes and each of these again into 3 members according as whether the falling tone starts at a high, middling or low pitch. The result is that no fewer than 6 symbols are used." This is not so. The two classes of the toneme are marked by only one kind of symbol to indicate the pitch. No matter whether the tone starts at a high, middling or low pitch, the symbol for the pitch remains the same. The two symbols for the two classes of tone and the symbol for the pitch give only 3 different symbols.

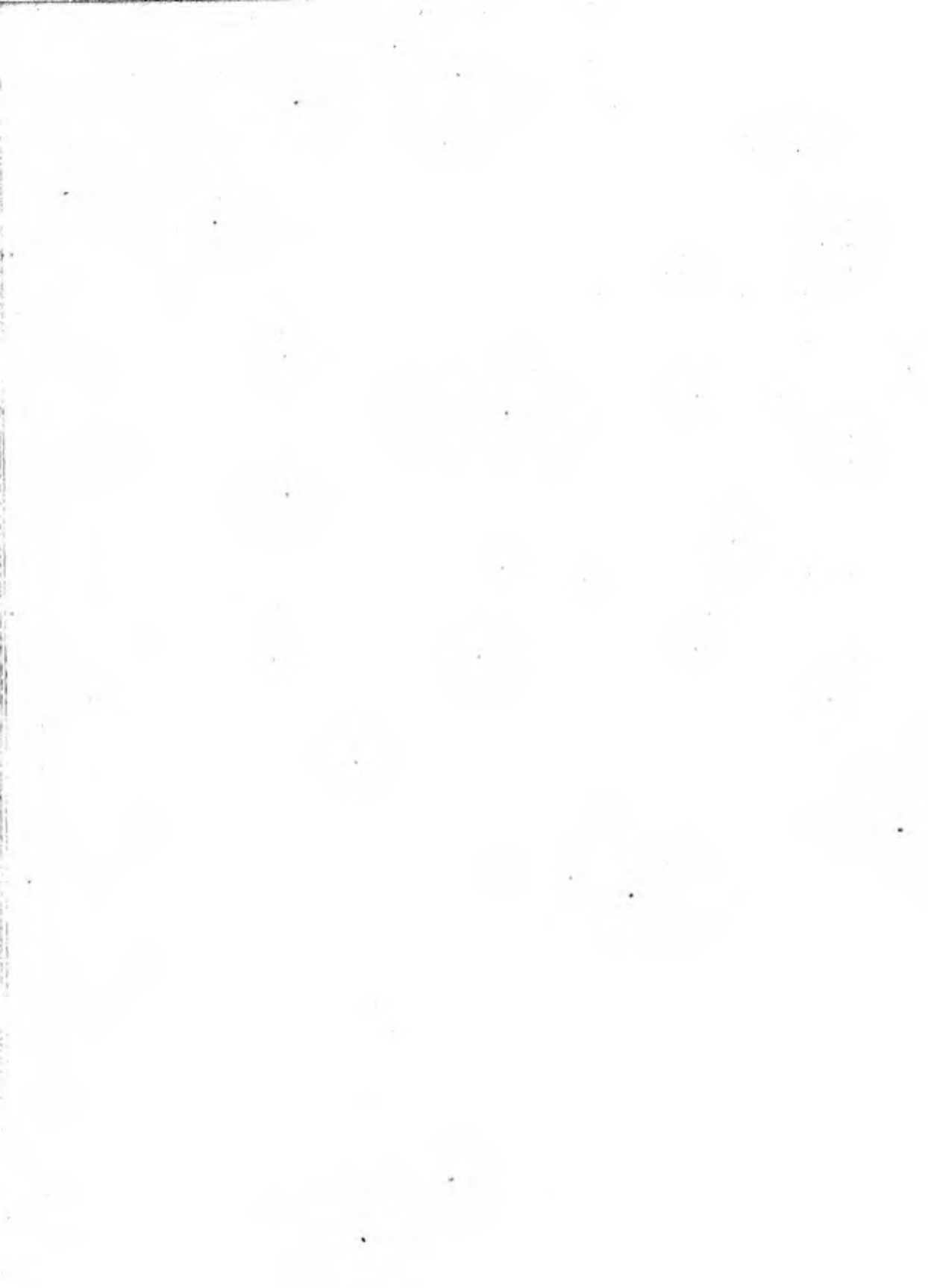
I grant that these symbols for pitch may be dispensed with for sounds in isolation as in a dictionary. But they are helpful if you wish to indicate to some extent the intonations of the voice in actual speech. Thus it would be a great help to a foreign student to show the difference in the intonations of the two expressions "John, who is here" and "John! who is here?" by marking the pitch of each sound as high, middling or low. This is exactly what the Reader has done for Burmese speech. But Mr. Reynolds does not want such help and asks "When once you begin to commit to paper the intonations of a particular person, where are you to stop?" He is confident that "If an Englishman has got the principal member of the toneme correct, he will automatically vary his pitch directly in relation to other words in the sentence." That is just the point. The danger is that the Englishman is apt to introduce into the Burmese sentence the habits of his own speech. It is to guard against such danger that so many symbols are used in the Reader. And the beginner is not likely to be misled as to what is essential. The description of the tones as principal and subsidiary is sufficient to tell him what is essential and what is not.

Of the three points of difference which have been noticed by Mr. Reynolds between the two books, there does not seem to be much difference as regards the definition of the aspirate. Half the Battle (p. 22) says "the compressed air is allowed to escape after the loosening of the stop and before the beginning of the vibration or voice, so that a puff of breath intervenes", a definition which I take to be essentially the same as the Reader's "insertion of *h* between the plosion of the consonant and the beginning of the vowel". For the representation of the aspirate, the Reader adopts the symbol *h*, while Half the Battle uses an inverted comma above the consonant affected.

For the representation of the second element of [ၵ] or [ၶ] the Reader uses a special symbol, while Half the Battle uses a *y*, but Mr. Reynolds does not decide which is correct. Neither does he express his opinion on the pronunciation of the final nasals. This is an important point of difference between the two books. The Reader represents my own pronunciation of the final nasals in isolation as nasalized vowels. Half the Battle is of opinion that the final consonants must be pronounced. To make the point clearer, let us take a concrete example လွန်တယ် *lun dè*. I admit a light pronunciation of *n* owing to the influence of the following *d* in connected speech. But I do not pronounce the *n* in the Burmese name လွန်အောင် *Lun Aung*. Half the Battle would pronounce the *n* in both instances. Regarding this point about modern Burmese pronunciation Mr. Reynolds has plenty of opportunity to make his own observations in Burma and to tell us the result.

Mr. Reynolds begins by praising the Reader and ends by expressing his preference for Half the Battle because of the simplicity of its system of transliteration "and its close adherence to the official system." Now the official system, according to which we all spell our Burmese names serves a very useful purpose for a popular representation of Burmese sounds, but it does not claim to be scientifically phonetic. It is therefore hardly just that it should be a standard by which to judge the Reader, which professes to follow the phonetic system and aims at accuracy at the expense of simplicity.

PE MAUNG TIN.



PROCEEDINGS

OF THE

BURMA RESEARCH SOCIETY.

Annual General Meeting.

The Annual General Meeting was held on Friday, January the 31st at 6-30 p.m., at University College (Commissioner Road.) The President, Mr. C. W. Dunn, took the chair. The proceedings opened with the reading of the Annual Report by the Honorary Secretary. The Report having been adopted by the meeting, certain amendments to the Rules were considered and carried. Rule 7 was amended to read as follows :

"7. Ordinary Members shall pay an annual subscription of Rs. 15 payable in advance on the 1st of January of each year. Members shall be entitled to become Life Members of the Society on making a single payment of Rs. 150. Where a Member has paid the annual subscription for fifteen years and thereafter ceases to reside in Burma he shall be allowed to become a Life Member on making a single payment of Rs. 25, or to continue as an Ordinary Member on paying a special absentee subscription of Rs. 5 per annum ¹."

Rule 12 was amended as follows :—"That after the words "The Honorary Treasurer," the words "the Honorary Librarian" be added in the list of Officers of the Society ; and that the words "The Honorary Editor shall also be the Librarian" be omitted,

The election of Officers and Members of the Committees for 1930 then took place, the following being elected :—

PRESIDENT.

The Hon'ble Mr. Justice W. Carr, I.C.S.

VICE-PRESIDENTS (3).

The Hon'ble Mr. Justice U Ba.

J. S. Furnivall, Esq.

Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.

HONORARY SECRETARY.

B. R. Pearn, Esq., M.A.

(1). Note by Honorary Secretary :—This Rule does not permit annual subscriptions previously paid to be deducted from the Life Member's payment, nor does it imply that an Ordinary Member becomes a Life Member after paying his annual subscription for ten years.

HONORARY TREASURER.

Ahmed Cassim, Esq., B.A.

HONORARY EDITOR.

Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.

HONORARY LIBRARIAN.

G. H. Luce, Esq., M.A., I.E.S.

EXECUTIVE COMMITTEE.

U Shwe Zan Aung, B.A., K.S.M.	Dr. H. I. Marshall, M.A. D.D.
A.T.M.	Prof. F. J. Meggitt, M.Sc., Ph.D., I.E.S.
The Hon'ble Mr. Justice U Mya Bu	
C. W. Dunn, Esq., C.I.E., I.C.S.	U Tun Pe, M.A., B.L., M.L.C.
Prof. W. G. Fraser, M.A., I.E.S.	U Po Sein, A.T.M.
S. G. Grantham, Esq., B.A., I.C.S.	U Set, B.A.
Prof. D. G. E. Hall, M.A., F. R.	D. J. Sloss, Esq., C.B.E., M.A., I.E.S.
Hist. S., I.E.S.	Meer Suleiman, Esq., M.A.
U Tin, K.S.M., A.T.M.	

GENERAL COMMITTEE.

U Tha Dun Aung.	U Tha Kin.
U Kyi O, B.A.	Taw Sein Ko, Esq., C.I.E.
R. R. Langham Carter, Esq., I.C.S.	H. F. Searle, Esq., I.C.S.
C. Duroiselle, Esq., M.A.	J. A. Stewart, Esq., M.A. I.C.S.
Major C. M. Enriquez.	L. F. Taylor, Esq. M.A., I.E.S.
U Hla, B.A.,	U Thein.
G. E. Harvey, Esq., B.A., I.C.S.	U Lu Pe Win, M.A.

On the motion of Mr. Luce, the meeting passed a vote of thanks to Mr. Dunn for his two years' Presidency of the Society.

Mr. Dunn moved a vote of thanks to the other officers of the Society, which was also carried.

At this point the chair was taken by the newly-elected President, Mr. Justice Carr. Mr. Carr thanked the Society for the honour done to him in electing him President, and assured the Society of his intention of promoting the interests of the Society during his term of office.

A paper entitled "The Beginnings of Christian Missionary Education in Burma, 1600—1824," by Maung Kaung, B. A., was then read by the Honorary Secretary, and the meeting concluded with a vote of thanks to the author of the paper.

B. R. PEARN,

Honorary Secretary.

ANNUAL REPORT FOR THE YEAR 1929.

ROLL OF MEMBERS.

During the year 1929 six new Ordinary Members joined the Society and two former Ordinary Members became Life Members. The total on the roll at the end of the year was 235, this number consisting of—

Honorary Members	..	..	2
Corresponding Members	..	..	6
Life Members	..	..	59
Ordinary Members	..	..	168
			<hr/>
			235
			<hr/>

This total of 235 compares unfavourably with the total of 344 at the end of the year 1928, but the figure has at least the merit of being an accurate statement of the Society's Membership, whereas the previous year's total included a large number of Members who had not paid their subscriptions for some years, and seemed to have no intention of paying them.

The question of non-payment of subscriptions was considered by the Executive Committee early in the year, and it was resolved to strike off the list the names of all Members who, after being addressed on the subject by the Secretary, failed to make the payments due.

A number of voluntry resignations were received during the year and the total loss of Members by voluntary resignations and by removals from the list was 109.

Non payment of subscriptions is a difficulty which perpetually faces the Society's officers; we have still among the Members of the Society 15 who have not paid their subscriptions for the year 1929. Probably this is due to forgetfulness, rather than to any disinclination to pay, and it was in view of this that the decision was taken to collect subscriptions by V.P.P. instead of sending notices to Members.

An endeavour has been made to increase the Membership of the Society, and to this end a number of circulars have been issued. As a result, 24 new Members have joined the Society, but these will appear on the Roll of Members for 1930, and therefore should not figure in this Report.

OBITUARY

The Executive Committee regrets to record the deaths of four Members of the Society—

U Tsain, *Barrister-at-Law*.
 Rev. O. Hanson.
 V. J. Mariano, Esq.
 Major J. H. Sewell.

OFFICERS AND MEMBERS OF THE COMMITTEE.

The Honorary Secretary was on leave for the greater part of the year, and during his absence the Honorary Treasurer, Mr. Cassim, kindly acted as Secretary in addition to his other duties. Otherwise the Officers and Members of the Committee held their respective offices throughout the year.

MEETINGS.

A General Meeting of the Society was held at University College (Commissioner Road) on November the 14th, when U Kin Maung, B.A. read a paper entitled "Burma Records in the Imperial Library, Calcutta," by Mr. A. F. M. Abdul Ali, Keeper of the Imperial Records, Calcutta. The attendance at the Meeting was unfortunately very small, only eight Members being present.

The Executive Committee held four Meetings during the year: on February the 7th, March the 25th, September the 18th, and November the 14th.

All the above-mentioned Meetings were held in the Buildings of University College, and the Society owes a considerable debt of gratitude to the Principal of the College for his kindness in providing accommodation on these occasions.

TEXT PUBLICATION SUB-COMMITTEE.

The Text Publication Sub-Committee for the year 1929 consisted of

1. Prof. Pe Maung Tin, M.A., B.Litt., I.E.S. (Chairman).
2. J. S. Furnivall, Esq., I.C.S. (retd.).
3. G. H. Luce, Esq., M.A., I.E.S.
4. U Tun Pe, M.A., B.L., M.L.C.,
5. U Po Sein, A.T.M.
6. U Tin, K.S.M., A.T.M.
7. U Po Kya.
8. A. Cassim Esq., B.A., (Secretary).

The Sub-Committee met three times on the 4th January, 19th August, and 21st December 1929.

Works published during the year—(1) Thilawuntha's Yazawingyaw, (2) Gavampati (Talaing), (3) Seindakyawthu's Yadu, Egyin and Luda, (4) U Ponnya's Thathanashauk and Sundawgyi and (5) U Lat's Sabebin Wutthu. Of these, the first two were published for the University of Rangoon which holds their copyrights. A reprint of the Owada-du Pyo (No. 1 of the Series) was also issued.

Works under preparation and expected to be out soon include U Toe's Yama Yagan, U Ponnya's Myittaza, Hmawbi Saya Thein's Gitalankaradipa i Kyan and She-haung-thangyo-baungyok, and Kyigan Sayadaw's Myittaza. An important historical work called the Jatabon is also in course of preparation for the University.

The Sub-Committee has been receiving royalties as usual from publishers of texts included in its Series. The total income from this source for this year amounted to Rs. 561-13-6.

Prof. Pe Maung Tin was General Editor of the Series throughout the year.

JOURNAL

The three Numbers of the Journal for 1929 have all been issued. It was decided by a resolution of the Executive Committee to discontinue the issue of the Scientific Number, and this has accordingly been replaced by a general Number.

LIBRARY—

The number of books, periodicals, etc., acquired during the year was 181, consisting of

Presentations by Government	....	....	6
Presentations by private persons and public bodies	....	....	93
Acquisitions by exchange	....	....	74
Acquisitions by purchase	..	....	8
			<hr/>
			181
			<hr/>

The total number of items in the Library at the end of the year 1928 was 2,084. With the additions for 1929, the total is now 2,265.

The housing of the Library being regarded as unsatisfactory, the Executive Committee, by a resolution passed at a Meeting on February the 7th, authorised removal of the Library to the University Estate. The condition of the books was then carefully investigated by the Honorary Librarian, and a considerable number were rebound. The condition of the Library is now more satisfactory than it has been for some years.

FINANCE.

Apart from the Text Publication Fund, which has a separate existence of its own, the total income of the Society for the year was Rs. 10,448-3-0. With the opening balance of Rs. 613-8-6 this made a grand total of Rs. 11,061-11-6. The expenditure for the year was Rs. 8,041-11-3. The closing balance is therefore Rs. 3,020-0-3.

On the receipts side mention must be made of the realisation of the Society's investment of Rs. 4,000 from the Burma Provincial Co-operative Bank on maturity, and the income of Rs. 157-4-0 derived from the sale of the Glass Palace Chronicle as against Rs. 84-3-0 of the last year.

During the year 6 instalments of Rs. 625/- each were paid to the Dictionary Sub-Committee, *i.e.*, in January and March being the balance of the Government grant for 1928-29, and in June, July, September and November 1929 from the current year's Government subsidy which is

consequently exhausted. The Executive Committee sanctioned the payment of Rs. 1,000 out of the Society's funds to the Dictionary Sub-Committee but it has not been called for yet.

Of the amount realised from the Burma Provincial Co-operative Bank, Rs. 1,000 has been invested with Messrs. Dawson's Bank, Ltd., for one year. A fixed deposit of Rs. 1,000 with Dawson's Bank was realised on maturity and re-invested. In other respects, the Society's investments are the same as reported last year.

The Text Publication Fund opened with a balance of Rs. 872-9-8 and closed with Rs. 875-0-11. The reprint of the Owada-du-Pyo cost Rs. 700 but it has already realised Rs. 415-2-6 in six months. Royalties from publishers brought in a sum of Rs. 561-13-6.

The financial condition of the Society was considered by a Sub-Committee appointed for the purpose. The Executive Committee, on the report of the Sub-Committee, decided to appeal for more members and to consider the possibility of economising on the cost of the Journal.

January 31st, 1930.

B. R. PEARN,
Honorary Secretary.

BURMA RESEARCH SOCIETY.

Annual Accounts for 1929.

Receipts	Amount.	Payments.	Amount.
	Rs. A. P.		Rs. A. P.
Opening Balance	613 8 6	Clerk's pay	400 0 0
Members' subscriptions ..	2,869 7 0	Peon's pay	204 0 0
Interest on investments ..	654 6 0	Printing of Journal ..	1,850 14 6
Sale of Journal	260 8 0	Books, periodicals etc. ..	99 0 0
Sale of Glass Palace Chronicle ..	157 4 0	Postage stamps	295 0 0
Postage recovered	6 10 0	Book Binding	31 4 0
Government subsidy for Diction- ary Scheme	2,500 0 0	Furniture and repairs ..	206 12 0
Fixed Deposit realized	4,000 0 0	Subsidy to Dictionary Fund ..	3,750 0 0
		Investment	1,000 0 0
		MISCELLANEOUS	
		Printing of forms	16 0 0
		Advertising	48 2 0
		Typing fee	7 2 0
		Stationery	75 12 0
		Contingencies	54 12 9
		Total	8,041 11 3
		Closing Balance	3,020 0 3
	11,061 11 6		11,061 11 6
Text Publication Fund.		Text Publication Fund.	
Opening Balance	872 9 8	Copying fee	69 13 9
University of Rangoon on account of publication of Gavampati and Yazawingyaw,	973 8 0	Stationery	10 12 0
Royalties	561 13 6	Honoraria to editors ..	350 0 0
Sale of Owada-tu Pyo	415 2 6	Printing of books	1,511 2 0
	2,823 1 8	Contingencies	6 5 0
		Total	1,948 0 9
		Closing Balance	875 0 11
			2,823 1 8

Balance: —

	Rs. A. P.
At the Bank	3,545 8 2
In Honorary Treasurer's hand ..	348 9 0
TOTAL ..	3,895 1 2

PAYMENTS.

Months.	Clerk's pay.	Peon's pay.	Printing of Journal	Books and Periodicals etc.	Postage Stamp	Book Binding	Furniture and repairs.	MISCELLANEOUS.						Subsidy to Dictionary Fund.	Investment.	TEXT PUBLICATION FUND.					Total.
								Printing of forms.	Advertising.	Typing Fees	Stationery.	Contingencies.	Copying fee.			Stationery.	Honoraria.	Contingencies.	Printing of books.		
1929	Rs.	Rs.	Rs. A. P.	Rs.	Rs.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A. P.	Rs.	Rs.	Rs. A. P.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A. P.	
January	40	17	..	..	..	13 4	..	24 2	..	0 8 0	0 4 0	625	..	..	..	200	..	..	..	920 2 0
February	40	17	..	..	60	..	..	..	..	..	0 6 0	..	..	..	..	..	..	..	..	117 6 0
March	40	17	..	..	..	..	6	24 0	..	17 4	..	625	..	..	5 12	..	..	..	..	735 0 0
April	40	17	256 0 0	..	95	..	..	..	..	..	1 4 0	..	..	37 8 6	..	..	..	..	..	446 12 6
May	30	17	..	..	..	..	..	..	7 2	15 9	..	..	1,000	17 3 3	..	..	..	..	..	1,086 14 3
June	30	17	..	..	50	179 4	5	..	..	2 4	5 8 0	625	..	15 2 0	5 0	..	..	486 2	1,420 4 0	
July	30	17	734 5 6	..	..	..	5	..	..	2 10	8 4 0	625	..	..	..	..	1 7	225 0	1,648 14 6	
August	30	17	560 7 0	99	..	..	..	..	..	..	2 8 0	..	..	..	..	..	..	700 0	1,408 15 0	
September	30	17	..	..	..	..	..	..	..	11 3	..	625	..	..	..	..	4 14	..	..	688 1 0
October	30	17	..	..	50	..	..	..	..	..	32 2 9	..	..	..	..	150	..	100 0	379 2 9	
November	30	17	..	..	..	..	..	..	..	..	1 0 0	625	..	..	..	..	..	..	..	673 0 0
December	30	17	299 14 0	..	40	21 0	27 8	..	..	26 6	3 8 0	..	..	..	..	..	..	..	..	465 4 0
	400	204	1,850 14 6	99	295	34 4	206 12	16	48 2 7 2	75 12 54 12 9	3,750	1,000	69 13 9	10 12	350	6 5	1,511 2	9,989 12 0			

A Meeting of the Executive Committee of the Burma Research Society was held at University College (Commissioner Road), on Thursday, the 14th November, 1929, at 6-30 p.m.

PRESENT :

C. W. Dunn, Esq., C.I.E., I.C.S. (*President*).
 U Khin Maung, B.A.
 Saya U Thein.
 J. S. Furnivall, Esq., I.C.S. (retired).
 Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
 G. H. Luce, M.A., I.E.S.
 U Po Sein, A.T.M.
 Prof. W. G. Fraser, M.A., I.E.S.
 B. R. Pearn, Esq. (*Secretary*).

1. Confirmed the minutes of the previous meeting of the Executive Committee held on the 18th September, 1929.

2. Considered the report of the Sub-Committee appointed at that meeting to report on the finance of the Society, and, as recommended in that report, appointed a sub-committee to advise on methods of reducing the expenses of the Society's Journal, the Sub-Committee to consist of Mr. Furnivall (Convener), Mr. Luce, and Prof. Pe Maung Tin.

3. Resolved that Government be approached with a view to its renewing for the year 1930-31 its grant of Rs. 2,500 towards the expenses of the Dictionary Sub-Committee; and that failing the renewal of this grant, the University of Rangoon be approached in the matter.

4. Resolved that the Committee does not see its way to reducing the rate of subscription in the case of Dr. Cummings.

B. R. PEARN,

The 18th November 1929.

Honorary Secretary.

Report of the Sub-Committee appointed to consider the Financial position of the Society.

1. We have been asked to report on the financial position of the Society in the light of Mr. Grantham's note on the compounding of subscriptions by life-members and with particular reference to the request by the Dictionary Sub-Committee for a grant of Rs. 10,000 towards the publication of the Dictionary.

2. We have funds invested to the amount of Rs. 16,000 but according to Mr. Grantham's note it seems that we are now living on our capital. An examination of the figures for receipts and expenditures and other material supplied by the Honorary Treasurer shows that this is not the

case. In the past we have been saving money because our normal receipts have exceeded our expenditure. Now owing to a decrease in the number of members our normal receipts and normal expenditure only just balance. If we deprive ourself of the income from investments by granting Rs. 10,000 to the Dictionary we shall begin to live on our capital.

In 1924, when there were 259 paying members, apart from life members, the income was Rs. 6,321-7-0. The revenue derived from sales the Journal to Non-members and the sales of the Glass Palace Chronicle were abnormally high in that year; they brought in Rs. 1,577-15-0 against a normal income, from the same two sources of about Rs. 250. Thus the normal income in that year was about Rs. 5,000. The expenditure in that year was Rs. 3,255, but only two numbers of the Journal were published instead of three. The normal cost of a number of the Journal is about Rs. 650. Thus the normal expenditure in 1924 was about Rs. 4,000 leaving a balance of Rs. 1,000.

In 1928, when there were 166 members the income of the Society was Rs. 6,665-3-0. This includes Rs. 2,500 granted by Government towards the cost of the new Burmese Dictionary. The sales of the Journal to Non-members brought in about Rs. 500 above the normal figure. Deducting these two items the normal income of the Society was just over Rs. 3,500. The expenditure of the Society in 1928 totalled Rs. 6,630-3. This includes Rs. 2,500 paid over to the Dictionary Sub-Committee. It also includes payment for four numbers of the Journal instead of three and the expenditure under this head is therefore about Rs. 650 above the normal. Deducting these two items from the normal on the basis of this years' figures we arrive at a normal expenditure of just under Rs. 3,500. Thus the normal income still covers the normal expenditure.

But if we grant Rs. 10,000 to the Dictionary we shall lose about Rs. 500 a year in interest. We shall, therefore, under present conditions be spending about Rs. 500 more than we receive and will be living on our capital to that extent. This will lead to bankruptcy unless we increase our income or reduce our expenditure.

3. We can increase our income by increasing the number of members. In this connection, we should like to suggest that a letter be addressed to old members who have dropped out and also to persons who have lately arrived in the country. Specimen copies of numbers of the Journal containing some interesting contributions may also be sent to the latter. We can reduce our expenditure by reducing the cost of the Journal and we suggest that a special Sub-Committee consisting of Messrs. Furnivall, Luce, and Pe Maung Tin may be appointed for the purpose. As regards membership we ought to aim at a total of not less than 250 paying members and as regards the Journal we should aim at keeping the cost within Rs. 500 a number or Rs. 1,500 a year. As regards the Journal we notice that we print 650 copies which is about twice the requisite number, and that it should be possible to effect economies in the printing without lowering its standard.

4. With reference to Mr. Grantham's notes, it appears he was misled by inadequate and in some respects misleading figures supplied by the Secretary. At present the cost of each copy of the Journal is about Re. 1. Three numbers a year cost the Society about Rs. 3 per set of copies. The subscription for life-members is Rs. 150 which at 5 per cent. brings in Rs. 7-8-0. Life-members are therefore paying for each copy twice as much as it actually costs and there seems no reason to change the rate of subscription for life-members.

5. As regards the application for a grant of Rs. 10,000 towards the Dictionary, it appears that the Dictionary Sub-Committee expect to pay the cost of the publication with this grant. It is very doubtful if the grant would cover the cost or come anywhere near covering the cost. We think that the Executive Committee of the Burma Research Society should be satisfied on this point before making a grant.

Further, in the light of the financial position as explained above we consider that the Society would not be justified in assuming the full burden of the cost unless funds are unobtainable elsewhere.

J. S. FURNIVALL,	} <i>Members of the</i>
W. G. FRASER.	
AHMED CASSIM.	
	} <i>Sub-Committee.</i>

29th October 1929.

A Meeting of the Executive Committee of the Burma Research Society was held at University College (Commissioner Road), at 6-30 p.m., on Friday January, 14th, 1930.

PRESENT :

C. W. Dunn, Esq., C.I.E., I.C.S. (*President*).
 S. G. Grantham, Esq., B.A., I.C.S.
 J. S. Furnivall, Esq. I.C.S. (*Retired*).
 Prof. W. G. Fraser, M.A., I.E.S.
 U Tun Pe, M.A., B.L., M.L.C.
 Saya Thein.
 G. H. Luce, Esq., M.A., I.E.S.
 Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
 Ahmed Cassim, Esq., B.A. (*Hony. Treasurer*).
 B. R. Pearn, Esq. (*Hony. Secretary*).

1. Read and confirmed the Minutes of the previous Meeting held on November the 14th 1929.

2. Read and recorded the Minutes of the 23rd Meeting of the Text Publication Sub-Committee held on December the 21st, 1929.

3. Resolved that no free copies of the publications of the Text Publication Sub-Committee be supplied.

4. Resolved that the Secretary be authorised to make payments to servants in respect of work done in preparing for the Society's Meetings.

5. Recorded the Minutes of the Meeting of the Managing Sub-Committee held on November the 23rd 1929, and resolved

- (a) that a statement of the expense incurred in binding books be circulated to the Executive Committee for sanction of the payment of the same ;
- (b) that the Librarian be requested to prepare for circulation a list of the numbers of periodicals missing from the Library with a statement of the cost of replacement;
- (c) that the question of transferring the Society's office to the University Estate be discussed after the expiration of one year;
- (d) that the preparation of a Card Index of the books in the Society's Library be deferred until Mr. Luce's successor is appointed;
- (e) that the Librarian be authorised to dispose of duplicate copies of books in the Society's Library ; and that the sale of certain books to the University Library already effected by the President and Librarian be approved;
- (f) that the following Amendment to the Rules be laid before the next General Meeting of the Society ; *viz.*,
" that the words 'The Honorary Editor shall also be the Librarian' be replaced by the words 'that the Honorary Editor may also be the Librarian'."

6. Recorded a letter from the President of the Roerich Museum.

7. Confirmed the elections of new Members made by the Managing Sub-Committee.

8. Confirmed the resolution, already approved in circulation, that the size of the page of the Journal be reduced.

9. Resolved that the Librarian be authorised to purchase Burmese books included in the Burma Book Club's Catalogue to a cost not exceeding Rs. 100.

10. Recorded the list of Members who have not paid their subscriptions for the year 1929.

11. Resolved that the following Amendment to the Rules be laid before the next General Meeting ; *viz.*,

“ that the last sentence of Rule 7 shall read as follows :—,
Members shall be entitled to become Life Members of the Society on making a single payment of Rs. 150.

N.B.—This Rule does not permit annual subscriptions previously paid to be deducted from the Life Member's payment; nor does it imply that a Member becomes a Life Member after paying ten annual subscriptions.

12. Resolved that letter No. 326K29, dated the 21st January, 1930, from the Government of Burma (Education Department) be forwarded to the Dictionary Sub-Committee for their consideration ; with the request that the Sub-Committee will send their proposals to the Executive Committee at their earliest convenience.

13. Resolved to accept the Annual Report for 1929 as drawn up by the Secretary.

B. R. PEARN,
Honorary Secretary.

The Twenty-third Meeting of the Text Publication Sub-Committee of the Burma Research Society was held at Pinya Hall, University College, Prome Road, on Saturday, the 21st December 1929 at 8-30 a.m.

PRESENT :

Prof. Pe Maung Tin, M.A., B.Litt., I.E.S., (*Chairman*).

U Po Sein, A.T.M.

3. Mr. A. Cassim, B.A., (*Secretary*).

MINUTES.

1. Confirmed the minutes of the meetings of the Text Publication Sub-Committee held on the 4th January 1929 and the 19th August 1929.

2. Considered the question of the free supply of the Sub-Committee's publications to learned institutions and societies outside Burma.

Resolved—

- (1) that under the existing arrangements with the publishers of texts printed so far, the Sub-Committee regrets that it is not possible to supply free copies ;

- (2) that, in future, apart from fixing the rate of royalty payable to the Sub-Committee, arrangements be made with publishers to supply the Sub-Committee with 12 free copies of each text published or printed with the help of the Sub-Committee ;
- (3) that of these twelve copies, one be given to the General Editor, one each to the Editor or Editors of the text, and one to the Society's Library. The rest of the copies be kept in the Society's Library under the custody of the Honorary Librarian for free distribution or exchange as necessary.

3. Recorded office circular No. 20, dated the 9th December 1929, sanctioning—

- (1) the payment of Rs. 30 to Saya Pwa and Maung Nyun, B.A., (to be shared between them) as honorarium for the editing of Seindakyawthu's Yadu, Egyin and Luda—No. 16 of the Text Publication Series ;
- (2) the payment of Rs. 25 to Saya Yeik as honorarium for the editing of U Ponnya's Thathanashauk and Sundawgyi—No. 17 of the Series ;
- (3) the payment to Saya Wa of Rs. 25 as honorarium for the editing of Sabebin Wutthu by U Lat—No. 18 of the Series ;
- (4) the request of U Shwe Tu to print Hmawbi Saya Thein's works (i) Gitalankara Dipani Kyan and (ii) She-baung-thangyo-baung-gyok in the Text Publication Series of the Sub-Committee on payment of a royalty to the Sub-Committee at the rate of 10 per cent. on the price of each copy of the works sold.

4. Recorded letter No. 2747/15B.P. (a), dated the 11th September 1929, from the Registrar, University of Rangoon, in connection with the Sub-Committee's edition of the 'Gavampati' and the 'Yazawingyaw' for the University.

5. Resolved that Mr.-C. Duroiselle, M.A., be asked what progress he has made with the editing of the 'Jatabon' for the Sub-Committee.

6. The Secretary was requested to make enquiries into the delay in copying the 'Paramigan' text.

AHMED CASSIM,

Secretary,

Text Publication Sub-Committee,

23rd December 1929.

Report on the work of the Dictionary Sub-Committee of the Burma Research Society from April 1st, 1926, to November 30th, 1929.

The present members of the Sub-Committee are :

Mr. C. W. Dunn, C.I.E., I.C.S.
 Mr. J. S. Furnivall, I.C.S., (retired).
 Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
 U Tin, K.S.M., A.T.M.
 U Kyi O, B.A., K.S.M., A.T.M.
 Rev. A. C. Hanna.
 Mr. Ch. Duroiselle, M.A.
 Mr. H. F. Searle, B.A., I.C.S.
 Mr. J. A. Stewart, M.A., I.C.S., (*Hony. Secretary*).

The Sub-Committee started its work in a modest way in the end of 1925, with Mr. H. F. Searle as Honorary Secretary and Maung Sein, one of the clerks in No. III Settlement Party performing the clerical work. Funds were provided by the Burma Research Society. In November 1925, Mr. J. A. Stewart took over the duties of Honorary Secretary and Maung Sein was appointed whole time dictionary clerk. Mr. Stewart was Honorary Secretary for the remainder of the period of report except during 1928 when Mr. Searle again acted.

From 1st April 1926 the Sub-Committee has been financed by Government Grants paid at the rate of Rs. 2,500 per annum, terminating on 31st March 1930 and during the present year, a special contribution of Rs. 1,000 has been promised by the Burma Research Society. The total income of the Sub-Committee (including the promised special contribution of Rs. 1,000) has therefore been

	Rs.
Society's contribution in 1925 ..	1,250
Government's grants ..	10,000
Society's second contribution ..	1,000
Donations	246
Total ..	<hr/> 12,496 <hr/>

The closing balance at the end of the present financial year will not amount to more than a few hundred rupees.

The attached statements of accounts will show how the money has been spent. The principal items of expenditure are the pay of the clerk which is now Rs. 100 and honoraria paid to readers who could not afford to work entirely without remuneration.

The results of the Sub-Committee's work up to the end of November 1929 are : Some three hundred books, mostly classical works and works relating to science or pseudo-science have been dealt with. The

total number of slips received from these sources is 3,40,218. The Sub-Committee is also collecting words from the spoken language for which 2,050 slips have been recorded. Slips are arranged in roughly alphabetical order as they come in and this work is almost up-to-date.

Words found in inscriptions and other ancient documents are being recorded by the University of Rangoon independently of the Sub-Committee.

The Sub-Committee has 62 active contributors, twelve of whom receive honoraria for their work. Owing to the necessity of practising economy no new contributors except those willing to give their services gratis are entertained.

The books already dealt with include practically all the classical and standard works available in print. Religion, History, Magic, Medicine and Law are all well represented and slips have been collected from eighty poetical works. Collections are also being made from novels, popular plays and magazines. These sources are not likely to yield any literary vocabulary but may contain colloquial words which would not be found in the older literature.

The present position may be summed up as follows: Collections from the older literature are nearly complete. Modern popular literature—novels, plays and the files of magazines has not received the same amount of attention. Neither has the Sub-Committee succeeded in getting many of its contributors to send in slips for words heard in ordinary conversation.

If funds can be provided an extra year could be profitably spent in supplying known deficiencies *e.g.*, a few books only available in the Bernard Library could be read, magazines, novels etc. could be rapidly worked through by trained contributors and a determined effort could be made to obtain more records of colloquial words. The slips could also be arranged in exact alphabetical order.

J. A. STEWART,
Honorary Secretary,
Dictionary Sub-Committee

Dated Magwe, the 30th December 1929.

A Meeting of the Dictionary Sub-Committee was held at the house of Mr. C. W. Dunn at 8-15 a.m., on Tuesday, 28th January, 1930.

PRESENT :

C. W. Dunn, *Chairman.*
J. A. Stewart.
Pe Maung Tin.
B. R. Pearn.
J. S. Furnivall.

1. The Minutes of the last Meeting were not available as the present meeting was called hurriedly to discuss with Mr. Stewart the matter dealt with below.

2. With reference to letter No. 326X29, dated 21st January 1930, from the Secretary to the Government of Burma, Education Department, regarding the Scheme for the publication of the new Burmese-English Dictionary resolved that the Society reply that the experiment in the compilation of the New Burmese Dictionary has proved successful and that the Society will put up a considered estimate for the work on receiving from Government an intimation of the manner in which Government would prefer to co-operate, together with a report to the following effect demonstrating the success of the experiment and the probable cost (a) if the work is put through at the Government Press, and (b) if it is entrusted to a private firm. The reply should also explain that on either alternative another year is required to complete the compilation as explained in detail in the Report, and solicit a continuance of the present grant for another year.

The report should show, giving details, that the compilers have worked through the whole body of standard Burmese literature available in print (with the exception of a few books now in hand) and that the collections under this head are practically complete. Good progress has been made with the collection of Old Burmese and this work is approaching completion. Although we could produce a good dictionary with the material already available an additional time for compilation is wanted for enlarging the collection of words from popular current literature and the colloquial language and to complete the work on Old Burmese.

It should also summarise the estimates framed by the A.B.M. and B.B.M. and put up as preferable alternative that the work be printed at the Government Press, enclosing a copy of the memorandum of the conversation between Mr. Baille and Mr. Furnivall.

3. The Sub-Committee further recommends that, failing pecuniary assistance from the Government or the University, the Burma Research Society should meet the further cost of compilation to the extent of Rs. 2,500 and that the work should be continued on the understanding that the Research Society will provide this amount, if necessary.

4. The drafting of the above reply and report will be done by the Rangoon members of the Dictionary Sub-Committee.

Dictionary

Expenditure from 1st April 1926

		April.	May.	June.	July.	August.
		Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.
1. Pay of clerk .. ..	..	60 0	100 0	100 0	100 0	60 0
2. Honoraria paid to Sayas ..	..	..	..	..	..	..
3. Railway and steamer fares and freight ..	..	..	..	..	..	..
4. Purchase of books .. ..	..	82 8	25 8	123 6	4 6	..
5. Purchase of stationery .. ..	..	21 7	..	19 3	..	..
6. Purchase of newspapers .. ..	..	..	..	..	..	..
7. Purchase of furniture .. ..	..	..	396 6	..	..	..
8. Purchase of postage stamps ..	..	10 0	4 0	7 0	5 0	5 0
9. M. O. commission, postage and packing charges .. ..	..	3 13	4 14	3 2	1 11	0 10
10. Cart and cooly hire .. ..	..	1 1	3 14	1 6	..	..
11. Printing charges .. ..	..	12 8	..	1 4	..	..
12. Miscellaneous* .. ..	..	..	0 6	3 4	0 11	21 5
Total .. ..	..	191 5	535 0	258 9	111 12	86 15

Rs. A.

- *(1) Postal expenses repaid to Honorary contributors .. 0 6
 (2) Do do do .. 3 4
 (3) Do do do .. 0 11
 (4) Purchase of glass, ink, slide, binders etc., for making slides .. 21 5
 (5) Charges for making photo-slides and postal expenses repaid to Honorary contributors .. 39 2
 (6) Binding charges, purchase of 28 tin boxes and nipple balls .. 6 10

Sub-Committee.

to 31st March 1927.

Sept.	Oct.	Nov.	Dec.	January.	February.	March.	Total.
Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A. P.	Rs. A.	Rs. A. P.
100 0	100 0	140 0	100 0	60 0	100 0 0	69 4	1,089 4 0
10 0	40 0	..	..	20 0	82 15 0	42 0	194 15 0
28 10	..	..	..	..	31 4 6	..	59 14 6
85 12	..	30 4	..	31 8	39 0 0	..	422 4 0
5 0	45 10	57 0	3 8	..	27 12 0	1 12	181 4 0
..
..	..	..	..	..	3 12 0	..	400 2 0
5 0	5 0	3 0	6 0	6 0	5 0 0	9 0	70 0 0
1 4	0 8	2 6	0 8	1 1	5 2 0	0 12	25 11 0
3 3	0 8	0 12	1 9	0 4	2 7 0	..	15 0 0
..	9 0	..	..	..	6 8 0	6 0	35 4 0
39 2	6 10	6 2	2 4	3 0	1 10 0	10 0	94 6 0
277 15	207 4	239 8	113 13	121 13	305 6 6	138 12	2,588 0 6

Rs. A.

- (7) Purchase of card boards and postal expenses repaid to Honorary contributors .. 6 2
 (8) Postal expenses repaid to contributor .. 2 4
 (9) Purchase of 28 tin boxes for arranging slips .. 3 0
 (10) Postal expenses repaid to contributor .. 1 10
 (11) Do do do .. 10 0

Dictionary

Expenditure from 1st April 1927

	April.	May.	June.	July.	August.
	Rs. A.	Rs. A. P.	Rs. A.	Rs. A.	Rs. A. P.
1. Pay of clerk	80 0	80 0 0	80 0	80 0	80 0 0
2. Honoraria paid to Sayas ..	33 7	11 0 0	84 5	..	77 12 0
3. Railway and steamer fares and freight .. ..	..	..	..	1 1	..
4. Purchase of books ..	12 8	33 4 0	..	1 9	53 4 9
5. Purchase of stationery ..	4 12	16 11 6	0 14	19 12	1 4 0
6. Purchase of newspapers ..	..	40 3 6	5 11	3 2	4 1 0
7. Purchase of furniture ..	0 2	33 8 0	..	..	..
8. Purchase of postage stamps	9 0	10 0 0	12 0	14 0	30 12 0
9. M. O. commission, postage and packing charges ..	0 11	4 0 6	0 12	1 2	4 9 0
10. Cart and cooly hire ..	1 8	0 8 0	..	..	..
11. Printing charges ..	3 0	8 0 0	4 0	4 0	..
12. Miscellaneous* ..	3 0	..	1 4	10 0	..
Total ..	148 0	237 3 6	188 14	134 10	251 10 9

Rs. A.

- *(1) Charges for repair of typewriter 3 0
 (2) Charges for cutting blank slips into size 3"×3" .. 1 4

Sub-Committee.

to 31st March 1928.

Sept.	Oct.	Nov.	Dec.	January.	Feb.	March.	Total.
Rs. A P.	Rs. A.	Rs. . P.	Rs. A P.	Rs. A. P.	Rs. A.	Rs. A.	Rs. A. P.
80 0 0	80 0	80 0 0	80 0 0	80 0 0	80 0	84 13	964 13 0
..	139 10	..	71 13 0	59 6 0	..	97 8	574 13 0
..	..	..	12 12 0	22 12 0	6 10	..	43 3 0
21 0 0	66 6	2 8 0	..	39 4 0	..	5 1	234 12 9
50 8 0	1 13	0 12 0	31 14 0	31 8 0	1 8	1 0	162 4 6
3 8 3	..	7 0 6	3 14 6	3 5 9	..	..	70 14 6
..	..	..	17 2 0	..	..	..	50 12 0
10 0 0	13 0	10 0 0	10 0 0	18 0 0	7 0	12 0	155 12 0
4 1 9	6 2	2 9 6	2 1 6	0 14 0	..	1 13	28 12 3
..	0 6	..	19 8 0	14 8 0	9 8	..	45 14 0
10 0 0	5 0	5 0 0	5 0 0	7 8 0	15 0	4 0	70 8 0
..	..	..	..	5 0 0	..	..	19 4 0
179 2 0	312 5	107 14 0	254 1 0	282 1 9	119 10	206 3	2,421 11 0

Rs. A.

(3) Postal expenses repaid to Honorary contributor

10 0

(4) Do do do do ..

5 0

Dictionary

Expenditure from 1st April 1928

	April.	May.	June.	July.	August.
	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.
1. Pay of clerk	90 0	..	90 0	180 0	..
2. Honoraria paid to Sayas ..	48 2	57 14	159 13	..	183 7
3. Railway and steamer fares and freight	3 14	..	..	..	..
4. Purchase of books	2 4	12 0	..	..	51 8
5. Purchase of stationery	85 12	..	..	72 15	..
6. Purchase of newspapers .. ..	..	12 4	..	..	..
7. Purchase of furniture .. ..	..	..	..	..	..
8. Purchase of postage stamps ..	15 0	21 6	20 0	16 0	22 0
9. M. O. commission, postage and packing charges	4 6	3 14	1 14	0 14	8 4
10. Cart and cooly hire	1 8	..	..	6 0	..
11. Printing charges	4 0	6 0	6 8	4 0	4 0
12. Miscellaneous*	10 0	..	35 0	..	0 4
Total	264 14	113 13	313 3	279 13	269 7

Rs. A.

*(1) Loans repaid to Mr. Searle and Mg. Sein .. 100 0

Sub-Committee.

to 31st March 1929.

Sept.	Oct.	Nov.	Dec.	January.	Feb.	March.	Total.
Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A.	Rs. A. P.	Rs. A. P.
180 0	..	180 0	..	..	90 0	274 10 0	1,084 10 0
90 5	..	294 11	..	317 5	..	311 2 3	1,462 11 3
..	..	3 5	..	8 2	2 6	..	17 11 0
8 8	16 0	2 0	10 0	..	47 8	3 10 0	153 6 0
..	..	79 12	..	..	82 8	..	320 15 0
..	9 2	8 0	..	..	..	25 10 0	55 7 0
..	..	..	18 8	35 0	..	..	53 8 0
9 0	15 0	22 0	23 8	13 0	11 0	12 0 0	199 14 0
2 9	2 1	6 8	0 2	4 0	1 12	3 8 0	39 12 0
..	..	1 0	..	21 0	1 8	..	31 0 0
4 0	..	8 0	5 0	8 0	4 0	6 0 0	59 8 0
10 8	..	..	..	..	85 0	..	140 12 0
304 14	42 3	605 4	57 2	406 7	325 10	636 8 3	3,619 2 3

Rs. A.

(2) Postal expenses repaid to Honorary contributors

40 12

Dictionary Sub-Committee.

Expenditure from 1st April 1929 to 30th November 1929.

	April.	May.	June.	July.	August.	September.	October.	November.	Total.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1. Pay of clerk ..	..	..	..	400 0 0	..	..	..	400 0 0	800 0 0
2. Honoraria paid to Sayas ..	30 0 0	..	351 7 0	46 14 0	35 9 0	342 11 0	46 15 0	79 14 0	933 6 0
3. Railway and steamer fares and freight ..	..	..	..	3 15 0	11 4 6	..	..	11 1 3	26 4 9
4. Purchase of books ..	9 0 0	..	..	65 8 0	5 8 0	38 0 0	..	..	118 0 0
5. Purchase of stationery ..	..	3 14 0	..	87 0 0	..	..	..	..	90 14 0
6. Purchase of newspapers..	11 2 0	8 0 0	..	..	..	..	..	..	19 2 0
7. Purchase of furniture ..	..	..	..	..	..	13 0 0	..	..	13 0 0
8. Purchase of postage stamps ..	11 0 0	17 0 0	13 0 0	18 0 0	19 0 0	14 0 0	11 0 0	11 0 0	114 0 0
9. M. O. commission, postage and packing charges ..	1 12 0	0 4 0	3 6 0	1 10 0	..	7 7 0	..	1 2 0	15 9 0
10. Cart and coolie hire ..	..	..	..	1 4 0	4 8 0	..	..	..	5 12 0
11. Printing charges ..	..	..	..	22 0 0	30 0 0	..	..	15 0 0	67 0 0
12. Miscellaneous* ..	10 0 0	..	..	400 0 0	..	..	..	10 0 0	420 0 0
Total ..	72 14 0	29 2 0	367 13 0	1,046 3 0	105 13 6	415 2 0	57 15 0	528 1 3	2,622 15 9

Rs.
400
20

* (1) Loan repaid to Mr. Stewart ..
(2) Postal expenses repaid to Honorary contributors ..

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17. Thathanashauk and Sundawgyi-sadan by U Ponnya—Aungzeyatu Press	0 4
18. Sabēbin Wuthu by U Lat—Kawi Myet-hman Press	1 8

[*Translation into English*: The Glass Palace Chronicle. A translation of the Hmannan Yazawin by Pe Maung Tin and G. H. Luce, Oxford University Press].

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(FOUNDED 1910)

*For the Study and Encouragement of Arts, Science, History and Literature
in relation to Burma.*

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Vol. XX, Part II.

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BURMA RECORDS IN THE IMPERIAL RECORD DEPARTMENT (1753-1859).¹

Though the English East India Company had commercial intercourse with Burma from the early part of the seventeenth century, no record of their transactions previous to the year 1753 is to be found in the archives of the Government of India. The oldest records in the Imperial Record Office date from 1748 and appertain to the Public Branch of the Home Department. The earliest references relating to Burma embodied in this series of papers are confined to items of routine. The first noticeable event happened in the year 1757 when the East India Company obtained from King Alaungyaya the grant of the island of Negrais (modern Hainggyi at the mouth of the Bassein river near the delta of the Irrawaddy) together with a piece of ground for the erection of a factory at Persaim (Bassein). Two years later the Burmans treacherously murdered the Englishmen at Negrais, but the evil effect of this reverse did not last long for the East India Company succeeded in getting from the Burmese Government a second grant of land at Bassein in 1761. In 1768 Lord Clive obtained from the King of Burma the grant of a piece of land at Rangoon to establish a factory and to construct a *bankshall* to repair and rebuild ships.

1753-68. The year 1762 saw the opening of diplomatic relations between the East India Company and Manipur. Hari Das Gossain, the vakil of the Raja of Manipur came to Mr. Verelst at Chittagong to form an alliance with the English against the Burmans. The Burmans took possession of Manipur several times, but during the first Burmese War (1824-26) the real rulers were restored to the kingdom of Manipur and this was confirmed by the treaty of Yandabo, February 1826.

1777. In 1777 the King of Siam invited the English to trade with his country and wanted to form an alliance with them against the coalition of the Burmans and the French. The King asked for arms from the English in order to capture Mergui, and agreed to make it over to the English in return for the help received.

1777-89. In the same year a proposal was put forward for the survey of the Arakan coast but this was postponed to some subsequent period. A rough sketch of an extensive survey of the coast of the Bay of Bengal including those of Arakan and Ava commencing from the island of Cheduba was submitted by Mr. W. Hollings in 1789 to Earl Cornwallis, the then Governor-General of India.

(1) Read at the General Meeting on 14th November 1929,

The records of the Public Branch of the Home Department towards the end of the eighteenth century contain reports about the capture and detention of English vessels by the Burmans.

The records of the Foreign and Political Department of the Government of India contain much historical and interesting materials relating to Burma. It is only possible to refer in a general way to these records here.

Arakan was conquered by the Burmans in 1784 but attempts were made by the Arakanese from time to time to free themselves from the Burman yoke and several of them fled to Chittagong. Disputes arose with the Burmese Government in connection with the extradition of these fugitives. These disputes were, however, temporarily settled in 1794. The next year Captain Michael Symes was deputed by the British Government as Envoy to the Court of Ava to strengthen the commercial and political relationship with that Government. As a result of this embassy a British Agent was permitted to reside at Rangoon to protect the interests of the British subjects and their trade. By virtue of this arrangement Captain Cox was appointed Superintendent of Rangoon in 1796. He proceeded to the Court of Ava to deliver presents to the king, but having met with much contumacious behaviour he had to retire to Rangoon and eventually to Bengal towards the end of 1797.

In the same year the Raja of Arakan demanded in an insolent manner in the name of the King of Ava the delivery of the Burmese subjects who had taken refuge at Chittagong. In 1798 the Marquess of Wellesley sent another embassy to the Court of Ava under Captain Symes, with the object of checking the French in their attempt to secure a footing in Burma. This mission, however, proved unsuccessful and he left for Bengal in 1803. In the same year Captain Canning was appointed Agent to the Governor-General at Rangoon. Owing to the overbearing conduct of the local officers at Rangoon, Captain Canning was forced to return to Bengal. In 1809 Captain Canning was again deputed to Rangoon in the same capacity. This time he was well received by the Court of Ava and he returned after accomplishing his object.

The Arakanese once more rebelled under the leadership of Khyen Bran, a Mugh chief in 1811. The Burmese Government suspected that the insurrection had been instigated and supported by the British Government. To remove this impression Captain Canning was once more sent on a mission to Ava. This mission was, however, unsuccessful; and the envoy, after experiencing many indignities at Rangoon and after encountering personal perils on the way, returned to Bengal without even communicating with the Court of Ava.

When Assam was overrun and declared a Burmese province in 1822, orders were issued from the Military Department for the adoption of measures for strengthening the line of defence on the Assam frontier against the inroads of the Burmese. Aggression on the part of the Burmese from the provinces of Arakan and Assam into British territory led to hostilities with the British and war was declared against Burma in March 1824. The Burmans under the leadership of their great commander Maha Bandula, who was recalled from Arakan to check the advance of the English, fought with great vigour and although they outnumbered the British, they were eventually defeated. Peace was concluded in February 1826 by the treaty of Yandabo. By this treaty Arakan and Tenasserim provinces were ceded to the British. The Burmese Government had also to abandon their claims on Assam and the small states in its vicinity besides having to pay a war indemnity. Each Government was empowered to maintain a Resident at the Court of the other and it was stipulated that a commercial treaty would afterwards be negotiated. Thus ended the First Burmese War.

In connection with the commercial treaty mentioned above, we find in the report of Mr. Crawford, Civil Commissioner of Pegu and Ava, interesting information about the foreign trade of Burma. The following quotation may prove interesting :—

“ It (Foreign Trade) is conducted by land with China and by sea with the principal ports of British India. The Burmans are said to have exported at one time to the Chinese province of Yanan 1,00,000 bales of cotton of 368 pounds each bale . . . The Chinese paid for the cotton in gold and silver bullion . . . and in raw and wrought silks. The exports from Ava seaways consist of teakwood, orpiment, elephants' teeth, terra japonica, cardamoms, sapon-wood, stick-lac, earth oil, fish maws, bees wax, pearls and silver bullion. Of these, teakwood has always formed by far the material article . . . About 10,000 loads of timber are annually exported exclusive of what is brought by the Burmans along the Sunderbunds . . . According to Custom House returns of Calcutta, the whole value of importation from Pegu amounted in 1823-24 to Rs. 3,67,762 of which Rs. 264,176 consisted of teak, Rs. 20,000 of pearls and Rs. 33,993 of bullion . . . The imports into the Burman Empire from British India consist of Indian and British cotton goods . . . woollens, etc., raw silk, hardware, coarse earthenware, glassware, sugar and spirits.” For fuller information about commercial affairs in Burma in later years we must turn to the collection of records in the Imperial Record Department known as the Tenasserim papers.

To return to the political affairs of Burma, Colonel H. Burney was appointed Resident at the Court of Ava in 1830. He remained there till June 1837 when with the removal of the

Capital from Ava to Kyouk-Myoung he returned to Rangoon and asked for permission to come to the Presidency. From his report we find that the then king claimed the restoration of Arakan, Assam, Manipur, etc., to the Burman Empire on the frivolous ground that the treaty of Yandabo was not binding upon him having been executed with his predecessor and the late Government, and not with him. In season and out of season this king spoke of repudiating the treaty. From the report of Colonel Burney we get an insight into the chaotic state of Ava in which it was thrown on account of the removal of the capital to Kyouk-Myoung. The land was given up to robber rule and neither the property nor the life of strangers was safe. No redress could be had from the king himself, who, it seems, either connived at the outrages or was absolutely powerless.

Colonel Benson was appointed Resident at Ava in 1838 but had to be recalled after a year owing to the unfriendly attitude of
 1838-9. King Tharrawaddy who once more made Amarapura his capital. During his rule the relations between the two Governments became more and more strained. For several years after no attempt was made to maintain friendly political intercourse with the
 1851-2. Burmese Court. The oppressions to which masters of British Merchant vessels were subjected, the insult offered by the Governor of Rangoon to a deputation from Commodore Lambert and the warlike preparations made by the Court at Amarapura compelled the
 1852. Governor-General to send to the Burmese authorities an ultimatum containing the demands of the British Government. Soon after hostilities broke out between the two Governments. The
 1852-3. second Burmese War brought new possessions to the British, and Martaban, Rangoon, Bassein, Prome and Pegu passed into their hands. A proclamation was issued annexing Pegu and a treaty providing for the cession was prepared but this document was never ratified.

In 1854 the Burmese Government deputed two envoys and some subordinate officials to convey a complimentary letter and presents from the King to the Governor-General. A return
 1854. embassy under Major Phayre was also received by the Government of Ava in the most friendly manner. The King, however,
 1855. strongly objected to signing any treaty giving up the province of Pegu. Measures were then taken for the occupation of the province which passed to the British without formal cession.
 1857. In 1857 the Burmese capital was removed from Amarapura to Mandalay.

The above note is based on the regular series of the Public and the Foreign and Political Department records and it has only been possible to refer to some of the records in a very general way. In addition to the regular proceedings of the Foreign and Political Department there are a number of volumes in the Miscellaneous Series of Records of that

BURMA RECORDS IN THE IMPERIAL RECORD DEPARTMENT (1753-1859).

Department containing interesting information concerning Arakan, Burma, etc. These are as follows :

Miscellaneous Records of the Foreign and Political Department.

(1) *Arakan*.—Copies of correspondence with the Special Commissioners in Arakan relating to various administrative questions, 1826-27.

(2) *Arakan*.—Correspondence with the Commissioners at Arakan, 1830-2.

(3) *Ava*.—Captain S. F. Hannay's Journal of a mission to the North of Ava and a geographical sketch of the route to the amber mines, 1835-6.

(4) *Ava*.—Correspondence with the Resident at Ava, 1830-2.

(5) *Ava*.—J. Crawford's Journal of a mission to the Court of Ava with a Supplementary Note explaining the objections urged against the conduct of the Mission, 1827.

(6) *Ava*.—Report and Journal of Major M. Symes respecting his Embassy to Ava with appendices, 1803.

(7) *Cochin China*.—This volume contains a curious account of an embassy to Cochin China said to have been sent in 1822 by order of the Emperor of Ava. It gives interesting information respecting the movements of the French in Cochin China. The embassy was headed by G. Gibson and was composed of a number of local men.

(8) *Manipur*.—Papers relating to Manipur, October 1830 to July 1832, Vols, I to III.

(9) *Pegu*.—Statistical statements of the villages in Pegu by Capt. H. A. Brown, Revenue Settlement Officer, 1859.

(10) *Rangoon*.—Copies of correspondence between J. Canning, Political Agent at Rangoon, and G. Swinton, Political Secretary, 1824. This volume contains interesting information regarding the contemporary political events of Burma (incomplete).

(11) *Tenasserim*.—Copies of correspondence with the Commissioners of the Tenasserim Province, 1826-7, 1831-2. These are interesting records of the early administration of the place.

(12) *Toungoo to Pegu*.—Lieut. S. H. J. Parry's Route Book from Toungoo to Pegu, 1854.

Besides the above there are other records which although forming part of the regular series of records of the Foreign Department have been kept separately and are known as

- (1) The Tenasserim Papers,
- (2) Tenasserim and Martaban Proceedings, and
- (3) Bengal Original Political Papers.

The first of these, the Tenasserim Papers, cover the period between 1830 and 1854 and are enclosed in about 44 bundles. These are the

original consultations of the Government of Bengal in various branches relating to the affairs of Tenasserim. They were evidently transferred to the Government of India when the latter took over the administration of that place into their own hands. Here we have the accounts of the successful commercial missions which Dr. D. Richardson and Captain W. McLeod undertook from Moulmein through the unknown lands of Burma during the years 1835-37. From the first report of Dr. Richardson (1835) one finds much topographical information of the regions through which he passed ; further a full insight is got into the manners, customs, commerce, festivals and superstitions of their inhabitants in those days.

From these papers information is to be had about the first schools established at Moulmein, ship-building in Burma, the discovery of tin grounds, manganese beds, coal mines at Mergui and the manufacture of isinglass by the Burmans.

The Tenasserim and Martaban Proceedings, 1855-9, are abstracts of the weekly proceedings of the Commissioners of the Tenasserim and Martaban Provinces and are contained in five volumes. The last item, Bengal Original Political Papers, 1834-43, comprise of original Political consultations of the Government of Bengal, being a selection of papers relating to the Tenasserim Provinces and the Khasia Hills together with other papers.

The records of the Military Department in the regular series also afford details about the Military operations in Burma. In the Miscellaneous Series of records of this Department there is a volume called 'Rangoon and Ava Intelligence' being the report submitted by Major J. N. Jackson, 1824-7.

As stated before this is a mere outline of what can be found among the records of the Government of India deposited in the Imperial Record Department relating to Burma. For detailed information scholars and other research workers are advised to consult the records themselves.

A. F. M. ABDUL ALI.

THE BEGINNINGS OF CHRISTIAN MISSIONARY EDUCATION IN BURMA, 1600-1824*.

A

The system of education which obtains in Burma is one of grant-in-aid.

There are at present :—

- 104 Government Institutions,
- 82 Institutions under local Education Authorities (District and Municipal Boards).
- 6,676 Institutions which are aided by the Government, according to the grant-in-aid rules of the Education Department,
- 17,730 Private Institutions which are unrecognised and unaided, being mostly monasteries (1).

It is, as can be seen from the above figures, mainly a voluntary system. Local Education Authorities are of recent origin, having been constituted on the present electoral basis only in 1922. And, therefore, their educational work is just beginning to expand at the present time.

On the other hand, schools which are managed directly by the Education Department are few ², and most of them are concentrated in the towns in a country with a population which is mainly rural. Therefore apart from the unrecognised and unaided schools which are mostly in monasteries, the majority of the schools in the Provinces are aided institutions, accepting grants from the Government, and subject to

* Read at the Annual Meeting on 31st January 1930.

1. The figures are from the Annual Report, Education Department, 1927-28.

2. The Government manages ;—

- 28 Anglo-Vernacular High Schools,
- 19 " " Middle " "
- 4 Vernacular Middle Schools, "
- 98 Normal Schools,
- 23 Primary " "

Total 168 (Annual Report, 1926-27, App. 1, p. v.)

It manages in addition the following "special schools"—

- 1 Agricultural College, Mandalay.
- 1 Intermediate " "
- 1 Forestry School, Pyinmana,
- 1 Veterinary " Insein,
- 1 Medical " Rangoon,
- 1 Engineering Institute, Insein,
- 1 Reformatory School, " "
- 1 Technical and Industrial School,
- 1 Lacquerware School at Pagan,
- 1 Weaving Institute at Amarapura.

Total 10

the regulations and inspections of its Education Department. These 6,514 schools fall into the following classes:

1. Aided Monastery Schools,
2. Aided Vernacular Schools under private management, and called "Lay Schools" to differentiate them from Monastery Schools.
3. Aided Mission Schools :
 - (a) Aided Anglo-Vernacular Mission Schools,
 - (b) " Vernacular Mission Schools,
 - (c) " Normal " " under the management of various Christian missionary societies.

Various Christian missionary societies own about three-sevenths the total number of Anglo-Vernacular schools, thus taking an important part in providing Anglo-Vernacular Education which is the education that the future public servants and professional men of the country receive. They have also a few Vernacular Schools, mainly for the Karen community, with Vernacular Normal Schools to train the necessary teachers. Their place in the Educational System of the country is, therefore, of considerable importance because of their close association with the more important parts of the system. They have secured in all the strategic positions lodgments for their missionary work which, of course, is their first consideration, education being only the means for missionary ends. They have secured their interests firstly in University Education, for the Judson College is a constituent college of the University of Rangoon; secondly, in Secondary Education through their many mission schools in the bigger towns; thirdly in Vernacular education through their village schools; and lastly in the training of teachers through their management of many important Normal and Training Schools for teachers who are to teach in Vernacular and Anglo-Vernacular Schools¹. With these wide and varied interests, their position in the system is almost impregnable, although the question will have to be decided in the near future as to whether it is justifiable to spend so much public money collected from a mainly Buddhist population on institutions with an acknowledged Christian missionary purpose. If this comes to be decided they will stand on their rights earned by "services" rendered to the country in the sphere of Education from the beginning of Western Education in Burma. This article seeks to examine the nature and extent of these "services" and deals with their work in education from 1721-1824². The chief missionary agencies in

1. Many of them also devote themselves to work in special and experimental schools, like schools for defectives and Technical and Industrial schools.

2. 1824—the beginning of the English Conquest.

BEGINNINGS OF CHRISTIAN MISSIONARY EDUCATION IN BURMA, 1600-1824.

chronological order from 1721 to the present time are shown below in order to give the necessary perspective :—

A—ROMAN CATHOLICS

1. The Roman Catholic Italian Priests of the Barnabite Society of Milan from 1721-1829
2. The Priests of the Propaganda from .. 1829-1840
3. The Oblates of Turin from .. 1840-1855
4. The Missionaries of the Mission Etrangères, Paris, from .. 1855 onwards.

B—PROTESTANTS.

1. The American Baptist Missionaries .. from 1826 to the present time 1
2. The Church of England Mission (Society for the Propagation of the Gospel) from 1855 to the Present time 2

The Roman Catholic, the American Baptist and the Anglican Missions are still the chief agencies which undertake educational work, although smaller societies have joined them since 1900 or thereabouts.

B.

THE ROMAN CATHOLIC MISSION FROM 1721-1824.

The first missionaries to choose Burma as their field of activity were the Roman Catholics. Soon after Vasco de Gama had discovered the Cape route to India in 1497, Pope Alexander VII, by a Bull gave the whole of the East to Portugal to balance his gift of the West to Spain. Thus the Portuguese came to India, and with them came their Catholic priests as chaplains. Sometimes, as in Ceylon, their consciousness of having the savage power of the secular arm at their call led them to adopt force in their work of converting the heathen. St. Francis Xavier was the first to believe in and practice the different and more peaceful method of persuasion. In 1548 "he petitioned to Father Roderiguez for missionaries to go to Pegu, but nothing", it is laconically noted, "was known as to the outcome of his request." This being the case, the earliest Catholic priest to attempt proselytism among the inhabitants of Burma was Pierre Bonfer, a French Franciscan, who was chaplain to the Portuguese adventurers for

1 The Missionaries of the American Baptist Board of Commissioners (later American Baptist Union) entered Burma in 1813, but their educational work only began in 1826 after the First Burmese War in Tenasserim, one of the two provinces ceded to the East India Company by the Treaty of Yandabo (1826).

2. See chapter IX, Trotman: "Burma", Society for the Propagation of the Gospel; Pascoe, C.F: "Two Hundred Years of the S. P. G. 1701-1900" for good accounts of the early history of the Anglican Mission.

three years, from 1554-57, at Syriam which was then the principal seaport of Burma. His attempts were directed to the Talaings, the inhabitants of the Kingdom of Pegu, and not to the Burmans. He did not succeed, to judge from the reference to him in Major's book¹. He is said to have "spent three years in learning the Pegue's language and mysteries that he might preach the Christian religion among them, but was soon forced to give over and returned to India, professing that he had rather with St. Anthony preach among pigs than such a swinish generation."

After him, there were Nicholas Pimenta and Boves², two Jesuit chaplains who ministered to the Portuguese under the adventurer De Britto who did what he pleased at Syriam port and the surrounding coast from 1600-1613 while the Burmese King, Anaukpetlun was too busy to attend to him. He allowed his Jesuit chaplains to convert the heathen,³ but it is not likely that he assisted them with force as actively as was usual in Portuguese stations, because he was said to be popular with the people till he rifled the Pagodas for treasure. Besides, as his power extended not much further than over "territory within a day's march of his fort and ships", the two priests could have done but little in the way of conversion. No doubt the Talaings who were either in his employment or had dealings with him came into contact with the priests, and perhaps a few became converted. However, even if there were conversions among the Talaings in De Britto's employment, most of them must have been killed or dispersed when the trouble which he had stored up for himself came fast upon him in 1613. Anaukpetlun was at last free to teach the adventurer a lesson for his insolent defiance. He sacked Syriam and executed De Britto and his principal followers. He "designed not to spare any of the inhabitants of that place, but, growing calm, he sent many slaves to Ava"⁴. It was these slaves who formed the nucleus of Christian "bayingyi"⁵ in the bayingyi villages of Shwebo and Sagaing districts in Upper Burma. These followers of De Britto consisted of a few score of Portuguese with a number of Eurasians, Negroes and Malabaris. The Portuguese,

1. Major, R. H. : "India in the 15th century."

2. Hackluyt : p. 211-216.

3. Harvey : "History of Burma", 1925 p. 186.

4. Steven's translation of "Asia Portuguesea" by Faria Y Sousa. London, 1695, 111, 191-4.

Besse, Rev. S. J. "A Short Account of Missions under the Charge of the Fathers of the Society of Jesus. State of Christianity in Burma, 1644." Trichinopoly, 1909.

5. The word no doubt is a Burmanised form of "feringhi" (or firinghee, Persian—ferangi), a term for a European; in common use in Asia from very early times. Later became definite and came to mean India-born Portuguese. See Hobson Jobson.

including their Eurasian children probably numbered about 400 1. They were kept at Payeima in Sagaing district, and then scattered between Chindwin and the Mu rivers. There they were given land, and Catholic priests were allowed to attend to them. They formed a Christian community which has retained its identity to this day, with the name of bayingyi 2. In the course of time, they intermarried with the Burmese people among whom they lived, and so gradually lost their distinctive features. They also assumed Burmese dress and manners 3. They were exempted from taxation, but had to render military service especially as gunners and musketeers. From 1613 onward, they served as the King's own Gunners and Musketeers till 1885 when King Thibaw was deposed.

The first Christians in Burma were, therefore, not Burmese converts, and what little education they received through the efforts of the missionaries, to be described later, did not affect even the Burmese population of the villages close to the bayingyi villages. But some kind of schooling was carried on for the children of the bayingyi in these villages as occasion permitted.

After the death of the Jesuit chaplains who went with them into Upper Burma, the Dominican Friars were said to have taken charge of them 4 which only meant, however, as later records of their practice show, that the one or two priests who ministered to them were Dominicans. After them there were no white clergy, although quite some time before 1699 there were always stationed two Goanese chaplains, probably of the Order of St. Francis 5, under the Bishop of Mylapur (Madras) to minister to them; one for the Christians of Syriam and the other for the bayingyis at the Court and in the Shwebo and Sagaing villages. But they knew no Burmese which they did not condescend to learn, spoke patois-Portuguese and "preached in that language, making

1. According to Harvey: *Ibid*, 186, 348-349.

2. In this article the word "bayingyi" will refer to these descendants of the Christian captives and the few converts who have become merged into the community.

3. Many relapsed from Catholicism, becoming known as "Kalapyets" (Burmese—"lapsed foreigners"). On the other hand, their numbers were occasionally swelled, as stray Europeans who fell into the King's hand were sent there, a notable acquisition being the crews of the French ships "Galathee" and the "Fleury" captured by King Alaung-Paya in 1757.

Harvey; *Ibid*, p. 231.

4. Father Wallys: "History of the Churches" entrusted to the Society of the Mission Etrangeres, translation from his Latin by Parker, E. H. in "China Review"; Vol. XVIII, p. 1-35, q. v. Section on Burma.

5. *Ibid*: in same section,

it the distinctive characteristic of Christians" ¹. The fact that they preached in patois-Portuguese suggests that they were rather exclusive and confined themselves to minister to Christians only. They were probably neither very intelligent nor very priest-like in conduct, to judge from the behaviour of some of their successors ² and from such an account of an observant contemporary traveller as the following. *Years 1688—1723.*

"There are some Christians in Syriam of the Portuguese offspring and some Armenians. The Portuguese have a church, but the scandalous lives of the priests and the people make them contemptible to all the people in general." ³.

It is not known whether they opened schools. The first missionaries ⁴ as distinct from the chaplains to the bayingyis and the Portuguese, arrived at Syriam in 1689, and opened a dispensary, but were later condemned as spies and drowned in the Irrawaddy in 1693.

Nothing further happened till 1721, when Father Sigismund Calchi, a Barnabite, and the Rev. Joseph Vittoni, a secular priest, both Italians, landed at Syriam. They were members of an unsuccessful mission to the Chinese Emperor, sent by Pope Clement X, under Monsignor Mazzabarba and came to "Pegu and Ava" (as Burma was usually referred to ecclesiastically in those days) according to the orders of the new Pope Innocent XIII. When they arrived, the Goanese priests were furious. They represented them as spies to King Taninganwe, but he, influenced by the Armenian residents of Syriam, permitted them to preach the Christian religion ⁵ and to erect churches. Calchi went to Upper Burma, erected a church at Ava, the capital, for the Christian community in the villages. Vittoni stayed awhile at Syriam, but left for Rome with some presents from the King to the Pope. Thus Calchi was alone in Burma at Ava, where he died "worn out with fatigue" in 1728. Two months after, another Barnabite Father Gallizia, arrived at Ava, but after a short stay decided to remain at Syriam in Vittoni's place. He returned, however, to Italy for reinforcements, and came back with four helpers, having been made the first Vicar Apostolic of "Ava and Pegu" in 1741. He arrived at Syriam in 1743. This was the real beginning of the Roman Catholic Mission in Burma.

1. Bigandet (Bishop) P. A. : "Outline of the History of the Catholic Mission of Burma, 1770-1887." A compilation of the Mission Records, 1887, full of information but not clearly arranged. My principal source for the early period of the Roman Catholic Mission. Other accounts like Luce, Rev. E. : "An Account of the Catholic Mission of Burma, 1909" only repeat him.

2. Bigandet : *Ibid*

3. Hamilton, Capt. Alexander : "A New Account of the East Indies, 1727" Vol. 11, p. 63.

4. They were Jean Genoud and Jean Joret of the Siam branch of the Society of the Mission Etrangères, Paris. See Wallys : *Ibid*, p. v. Harvey : "Note on the Catholic Mission," *Ibid*, p. 345. Launay, Adrien : "Histoire Generale de la Societe des Missions Etrangères", Paris, Tome 1, p. 370.

5. Note A in Appendix of San Germanc "Description of the Burman Empire," Rangoon Edition, pp. 225 *et seq.*

While he had been away, the Talaings who had been subject (if only nominally at certain periods) to the Burmese Kings of Ava since Anawrata's conquest in 1057¹, had revolted successfully in 1740 against the effete Ava Dynasty. The fighting was going on when the Fathers arrived, as the Talaings were pushing northward with the capital of Ava as their objective. Therefore, although their original intention was to go to the bayingyi villages in Upper Burma, in the circumstances they remained in Pegu. The newly chosen Talaing King, Smin Htaw Buddha Ket, an ex-monk, was mild and tolerant. He allotted them land to rebuild the mission buildings built by Gallizia on his first arrival, but which had been destroyed during the disturbances of 1740. He also gave them permission to preach the Gospel, 'Thus in every way the mission appeared about to prosper. One of the missionaries, Father Nerini, probably started his school at Syriam about this time for the children of the Christian Community². However, in 1744 the Bishop and two of his fellow missionaries were killed by the Talaings. They were involved in a massacre of some Danes who had come to settle by force (under a Chevalier de Sconenville) at Syriam. And Nerini and Angello Capello alone escaped. They returned five years later and began their work again at Syriam, rebuilding the church in brick, with mission houses and a "college" in its enclosure. Father Nerini is said to have taught about forty students in it. "For the boys many schools were made of Geography, Arithmetic, Navigation and such sciences and arts as might be useful to them, and over all Father Nerini presided untiring day and night."³ From such a brief reference it is difficult to reconstruct Nerini's school. But that it sought to fit its pupils for employment can be seen from the fact that "Navigation" (by which is meant the training of pilots⁴) was taught. There was also an orphanage for the girls in the same enclosure. This prosperity, however, did not last long, for the second half the 18th century was a stormy period in Burmese History. In April, 1752, Ava was taken by the Talaings, but even while Ava was being sacked, there arose from among the Burmese a popular leader who was to become King Alaung Paya, the founder of the Alaung-Paya Dynasty. He won skirmishes, then battles and by January 1753 he had cleared all Upper Burma of the Talaing invaders. Then he came southward, occupying Prome, Myan-Aung and Dagon in succession, finally

1. Except for a period of 252 years of independence and prosperity from 1287-1539 under the Kings of Wareru's line.

2. See Jardine's *Precis of "Della Vita di Monsignor Percoto"* by Griffini. Udine 1781 in note C of San Germano; *Ibid.*

3. *Ibid.*

4. Syriam was a considerable port since the 16th century and remained the chief port of call for vessels bound for Burma till 1755 when Alaung Paya razed it to the ground and made nearby Dagon important as a port by making it a Governorship with the name of Yangon. Harvey, p. 175.

laying siege to the fort of Syriam. The siege lasted a year, and then starvation gave the town to the Burmese. Nerini, suspected of being in league with Bourno, the French agent who was on the side of the Talaings, was beheaded by Alaung-Paya's orders. Angello Capello was killed by a cannon ball while attending the wounded.

In May 1757, Pegu, the last Talaing city was taken and Talaing power was crushed. Burma was now under one ruler and therefore the way to the bayingyi villages in the north was again open. But there were no missionaries (as both Nerini and Capello were dead), till 1760 when two more Barnabite Fathers arrived at the new port of Rangoon. From this time onward, the mission ceased to be troubled by such political upheavals as was the feature of its first forty years in Burma. But it never had enough men to do the work of evangelising even as thoroughly as the limits of the peculiar circumstances permitted. How few the number of European missionaries were, considering the extent of territory over which the Christian congregation was scattered, can be realized from the fact that between 1761-1824 there were seldom more than half a dozen missionaries in both Upper and Lower Burma. The following table¹ shows the man-power of the Roman Catholic Mission during the period 1761-1824.

TABLE 1.

<i>Year</i>	<i>No. of Barnabite Missionaries.</i>	<i>Year</i>	<i>No. of Barnabite Missionaries.</i>
1760	2 (Donati, Gallizia)	1786	7
1762	3	1788	6
1764	3	1790	6
1766	1	1792	6
1768	5	1794	5
1770	5	1796	5
1772	5	1798	5
1774	6	1800	5
1776	5	1804	5
1778	5	1806	4
1780	5	1820 to 1822	3
1782	5	1822 „ 1824	3
1784	7		1 (Joseph D'Amato)

1. Prepared from the notes on the missionaries scattered in Bigandet and Luce, etc.

BEGINNINGS OF CHRISTIAN MISSIONARY EDUCATION IN BURMA, 1600-1824.

During this period, the chief scenes ¹ of the Mission's activities were two in number :

(1) Ava and the Christian villages of Shwebo and Sagaing districts ².

(2) Rangoon.

Ava and the Christian villages of Shwebo and Sagaing districts became a field of activity for the mission because of the presence of the bayingyi. From the beginning of the mission ³ in 1721, the Catholic missionaries have had to look first to the needs of the Christian villages before thinking of missionary work among the heathen. These villages varied from those consisting entirely of bayingyi households, to Burmese villages with a few bayingyis who had chosen to live among the Burmese for convenience, as regards reaching their holdings or for other similar reasons. Bigandet gives a list ("sittan") which was prepared for Bodawpaya's Revenue Inquest of 1784, which gives the names of the villages where there were bayingyi or "kalapyet" households and the number of households in each village. As this "sittan" is probably not available, I have given it below ⁴. The figures in column III give the number of

1. Visits were paid by one of the priests to places where there were many Christians, e.g. Bassein and Syriam. Bigandet, *Ibid*.

2. The word 'district' in the usual sense is given thus, while as an Administrative unit, it will be written with a capital 'd' throughout this study.

3. As distinct from the pastorate under first, the Jesuits, then the Dominicans, the Franciscans, and lastly the Goanese priests under the Bishop of Madras, 1613-1721.

4. See p. 71 Bigandet: *Ibid*.

I Villages.	II 1784 No. of Households.		III 1867
Chanthaywa *	..	55	105
Monhla *	..	48	64
Chaung U *	..	37	40
Khiangio	..	24	25
Nabet *	..	25	25
Khiun Dau	..	20	3
Tabayin Myo	..	18	3
Kyet Thin	..	18	..
Naga Bo	..	17	2
Letpangyee	..	15	4
Padai-ing	..	12	..
Ye-gyin	..	1	..
Pognet, S of Ava	..	2	..
Total	..	292	271

* Villages marked thus are still centres of bayingyi population. In other villages they have been unrecognisably merged into the Burmese population or migrated to Mandalay. In 1925 their numbers and localities were ;—

(1). Mandalay Town	..	..	500 persons
(2). Nabet	..	..	300 "
(3). Chaung U	..	..	400 "
(4). Monhla	..	..	483 "
(5). Ye U	..	..	120 "
(6). Chanthawya	..	..	600 "

Harvey. Note, p. 349.

households at the time of Bigandet's first pastoral tour in 1861 when he counted them carefully. Computing at five persons per household, a fair average¹ there were about 1,460 Christians in 1784, to which should be added a hundred or so of those who were in permanent service in the King's Musketeer and Ordnance Company. To these people too, the priests had to minister. Therefore, a priest often resided permanently at the then Capital. The headquarters for the missionaries to the bayingyi villages varied; Nabet, Chaung U, Monhla and Chantha-ywa having been each at some time or other the principal station.

From 1760 to 1767 there was never more than one missionary for this portion of the Catholic Mission. In 1767 four Barnabites arrived, but only one could be spared for Upper Burma as Rangoon was in need of men also. As soon as this helper arrived, Percoto² who was in charge of the mission thought of solving this problem of insufficiency of labourers. His plan was to open a "seminary" "to train young Burmese converts or bayingyi boys to become Catechists and valuable auxiliaries to the missionaries." It was established at Monhla with the help of Father Gerard Cortenovis and two students from the Training College for the Missionaries of the Mission Etrangères, Siam. It continued to exist as late as the early 19th century, after being moved to Nabet in 1807. But soon after, with the gradual diminution of the number of Missionaries it had to be discontinued, for want of teachers, about 1822 or some years before.

Apart from these attempts at providing some form of training for prospective Catechists, it is very probable that there had existed since about the latter part of the 18th century, Vernacular village schools kept by the more literate bayingyi men. Bigandet describes them (p. 67, 68: *Ibid*) but does not give their history. "In each village of the Upper country where there is a church³, the mission keeps up schools

1. The Burmans. in their public records used to reckon a family as high as seven individuals. Crawford: Journal, p. 467.

2. Percoto is unique among Europeans in that he wrote Burmese almost like a native (see "Catechismus Pro Birmanis" etc. in British Museum for example of his style). About the year 1772, he went to the Capital, Ava and "taught Latin and Portuguese in the King's schools". (Griffini "Della Vita di Monsignor Percoto"; Note C: San Germano) This meant perhaps, a little more than that the King wanted a few of his brighter pages of the Court ("Lubyo-daw") to be taught Western knowledge, and that the class went on for some time till the attendance dropped off, or the King lost interest in the experiment, as with a similar school in King Mindon's time when Rev. Dr. Marks of the Society for the Propagation of the Gospel, taught the "lubyo-daw" of the Court at Mandalay. (See Marks, E; "Forty Years' work in Burma, 1859-1900") No other or further reference to this palace school has been found.

3. The four principal Christian villages of Chantha-ywa, Monhla, Chaung U, and Nabet (Note p. 14)

both for the instruction of boys and girls. These schools are, as a matter of course, under the management of Christian native masters and mistresses. ..The children of both sexes learn to read and write; they are taught the Christian prayers, as well as a sound knowledge religion and Christian demeanour as distinct from Burmese extreme individualistic behaviour." It is very probable that some of these village schools had existed long before the transference of the Burma Mission to the charge of the Mission Extrangeres (1855). The probability rests on the assumption that no conscientious pastor could have looked on, without taking some steps, while the bayingyi children went to the Monastic schools nearby where they would be taught the Buddhist texts. If the pastor or pastors who had charge of the bayingyi knew their congregation and looked after them at all, it is almost inconceivable that they would not have striven to provide a Christian form of instruction for these children. The fact that from 1776 onwards books in Burmese were printed at the Propaganda Press, Rome, also seems to suggest that they were meant not only for adults, but also for the teaching of the children in reading and writing and the rudiments of Christianity, especially as some of the books were printed editions of the traditional Burmese Children's Spelling book called the "Thinbongyi".

The following is a list of the first books printed in Burmese 1: —

1. Rev Melchior Carpani—"Alphabetum Barmanum", 1776
2. " Percoto—"Epistles of St. Paul", 1776
3. " "—"Dialogue between a Talapoin² and a Missionary", a tract, 1776
4. " "—"Gospel of St. Matthew", 1776
5. Percoto and Nerini—"Kha-yit-taw-win-a-kyin-kyuk".
(Or an abridged New Testament), 1776
6. Rev. Percoto—"Christian Prayers in Burmese", 1785
7. " "—"Catechismus Pro Birmanis", 1786
8. Melchior Carpani—"Alphabetum Barmanorum" (a
grammar and spelling book), 1787

If these Vernacular schools really existed before 1855, the provisions of an elementary education in reading and writing and in the rudiments of Christian doctrine must have been within reach of most of the bayingyi children in the Upper Burma bayingyi villages.

In Lower Burma, or Southern Burma as it came to be known later, according to the division of the mission into two parts in 1872, Rangoon was the only centre of their missionary activity. There were Christians,

1. Hosten and Luce: "Bibliotheca Catholica Birmana", a bibliography 1915. India Office Library, p. 1-2. Henri Cordier "Bibliotheca Indo-Sinica", part 1; "Birmanie et Assam", 1908, p. 105.

2. *i.e.*, a monk.

bayingyi and some Europeans and Eurasians in Syriam¹, and in Bassein², but they were ministered to by the Barnabites from Rangoon who visited them occasionally. The town as a port was gradually surpassing the other ports in popularity and the population had increased to a considerable extent since the middle of the 18th century³. By about the end of the 18th century, there were said to be already about three thousand Christians⁴. There were two Catholic churches⁵ both conducted by Barnabite missionaries, one in the stockade and the other outside. The priests of both churches did some school teaching as part of their general duties towards their congregation. Father Carpani who was in charge of the Assumption church in the stockade from 1767-1744, for instance, taught Christian children at his mission house. San Germano also taught at his school which was in the same enclosure together with the church. "To that church was connected a school under his able direction which was frequented by no less than sixty or seventy boys. From this school have come out two young native priests, Father Ignatius de Britto and Father John Koo, as well as several young men who have subsequently followed various professions⁶. Another account

1. Furnivall: "Syriam Gazetteer".

2. Bigandet: *Ibid*, p. 96. There were Christians in Bassein probably since the 16th century. It is certain, however, that during the 18th century there was a Christian community which was visited once a year from Rangoon.

3. Rangoon, or more accurately the village of Dagon, as it was then, was of little importance in the 16th century when Bassein, Martaban and Syriam were the only ports, except for its great Pagoda, the Shwe Dagon which was then surrounded by green fields, shady woodland and jungle. But in May, 1755, King Alaung Paya wrested it from the Talangs and named it Yangon, enlarging it and laying out a few streets. He appointed a Governor over the new town which he intended should take the important place once held by Syriam as a port and a resort for foreign merchants.

4. Bigandet: p. 24, *Ibid*. Obviously an overestimate on the part of the Bishop or his source.

5. One was in the stockaded town made of timber in the Burmese way and called the Church of the Assumption. It was under Father Melchior Carpani who taught the children of the Christian congregation and gave medical advice and aid to the people (Griffini: "Vita di Percoto") given in Note C. San Germano, *Ibid*.

The other church known as St. John the Baptist was "built of bricks with walls and pillars of strong masonry." It was probably situated in a suburb of the town, outside the easternmost gate of the North face of the stockade, called Tat Kalay ("Smaller stockade"). Tat Kalay was more populous than the town itself (Alexander: at the beginning of the 18th century, in 'A New Account of the East Indies 1727', Vol. 2, p. 15) but the population was mixed, consisting of the "lower orders." Father San Germano was priest from 1783 till his return to Italy in 1806. Captain Symes gives the location of the "neat little chapel" as on a piece of ground a mile from town, side by side with a "neat comfortable dwelling for the missionary and a garden inclosed, all purchased by the bayingyi." Symes: "An Account of an Embassy to the Kingdom of Ava", London, 1800, p. 206, Year 1759.

6. Bigandet: *Ibid*, p. 24.

said that "he completed the church of St. John which had been begun before him, as well as the college of missionaries. He superintended the college as long as he remained there. It contained fifty students who were instructed in several branches of learning and science, so that besides ecclesiastics it has produced skilful engineers, physicians and even pilots"¹.

From the above accounts it appears that San Germano's school for missionaries carried on the instruction of the pupils to a more advanced stage than Carpani's school; though he no doubt taught the elements of reading, writing and "the tenets of the Romish faith"² to the younger children just as Melchior Carpani. They both knew Burmese well, and it is probable that the elementary instruction may have been in the

Vernacular and not in Portuguese, the common language of the Christians of the time. San Germano's more advanced pupils formed the "missionary college" and some of them were trained for other vocations besides that of priests. When San Germano left for Italy to obtain recruits in 1806, Ignatius de Britto took charge of the Church and the school till the time of the first Burmese War when he was taken prisoner.

No reference to village schools similar to those described above has been found, probably there were none.

As regards the quality of education given by San Germano, it is impossible to assess on account of the lack of details as regards the subjects taught, but it is said that both Ignatius de Britto³ and John Koo were capable of following the course for missionaries at the College of the Propaganda, Rome. Also among the alumni other than priests, there was said to be a young Burman, successfully practicing as surgeon at Rome in 1833⁴. But much remains conjectural owing to the lack of detailed descriptions of schools, lists of subjects, texts and other details. On the other hand, even from an examination of such scanty and disconnected sources, certain facts emerge, which though perhaps rather obvious, need to be stated explicitly on account of vague generalisations about this period in the history of Education in Burma. Some of them are over estimations; and all of them are vague, because the writers have not tried to find out how extensive were "the extensive

1. "No ship is allowed to enter Rangoon without being provided with a pilot acquainted with the navigation of the river, for the city is fifteen leagues from the mouth". San Germano; *Ibid.* San Germano was perhaps qualified to teach the navigation of the river, because he prepared and gave a chart of the river and the harbour to the East India Company perhaps the first chart of the port. Preface *Ibid.*

2 Symes. *Ibid.*, 206.

3. He is said to have composed lyrics to the Virgin Mary during his two years' captivity with other foreigners at Ava and Aung Pin Le in very creditable Latin and melody. Gouger, H; "Personal Narrative of Two Years' Imprisonment".

4, Wiseman (Cardinal); Preface to San Germano; *Ibid.*

schools that these pioneers in education " provided " long before the Government had an educational system " 1.

The first of these obvious facts which is often lost sight of in the general wonder at the earliness of missionary effort in education is that even without reference to the number of schools, the form of education provided was only suitable for a certain community. It was the education for the children of a small community confined definitely within certain limits of territory and affected the Burmese not at all. The Burmese boys still went to the Monastery Schools and the Burmese girls to the secular village schools as they had done, at least, in the case of the former, for the last five hundred years or so. There is a possibility of Christian Missionary education assuming a certain significance in a heathen nation's life. But it depends on a considerable number of converts. When there is a Christian convert community of significant size, missionary education is important 2. But though statistics of converts are not available 3 for this little-known period, one must believe, in spite of such wild " estimates " as those of Wallys and Julius Smith 4, that there were few converts from among the Burmese. San Germano who is the earliest writer to refer to the bayingyis and to missionary work in general should know what pertains to his profession at least as well as about other matters which his rather comprehensive account aims at describing accurately. " Since the time that the Catholic Missionaries have penetrated into these parts (Burma) there have indeed been some

1. Smith, Julius: " Ten Years in Burma ", Chapter XII. Outline of Christian Missions in Burma. Chapter on Education in the British Burma Gazetteer, 1880 (Chapter XV) (which is above the average official chapter on the education of the country in giving its history at all), however, did not escape the temptation: " Education had been carried on by the Roman Catholic missionaries since the 16th century, etc. ", p. 527.

In the official publications the sin is venial, but in books which purport to be books on Missions, one is entitled to expect a certain degree of accuracy and thoroughness.

2. Such a time is ours at present. The K rens of Burma proper are almost altogether Christian. There are also Burmese converts and Eurasians. Moreover, secondary education is to a large extent in the hands of missionaries. The question naturally arises as to whether it is desirable for large numbers of non-Christian Burmese boys to be brought up during their most impressionable years cut off from the religion of the race and the culture which that religion gives. The effect of the system is apparent in its products, but parental opinion has so far not attributed the cause to the Christian denominational schools.

3. The statistics were probably not kept because the work of proselytising was not successful enough to require records. If they were kept at all later they must have been destroyed in the fire at Chantha-ywa when the library of the priest where the Mission's records were stored was burnt down in 1840. Bigandet, p. 1.

4. "... these Missionaries of the Catholic Church counted their converts by possibly the hundred thousand. " p. 202, Smith, J: *Ibid.* Wallys: *Ibid.* Occasional references to numbers; also in thousands.

conversions but the number has not been so great as to excite the jealousy of the Telapoints (Buddhist Monks) or the Government. Hence Christianity has experienced no persecution in these parts, partly on account of the *small number of converts*, and partly through the prudence of the missionaries who have been solicitous, to preserve themselves and their disciples from observation"¹. There were conversions, but it was never wise to openly declare a certain person to have changed his religion, because the Burmese regarded religion and nationality as one and the same thing; "they do not understand how one can embrace a foreign creed without losing one's nationality. Hence the fatal expression (*i.e.* fatal to the success of missionary enterprise) "such a one has become a foreigner ("Kala") which means that he has become a Christian"². But it would be wrong to suppose that the work of converting the Burmese did not progress at as rapid a pace as for instance, which the American Baptist obtained after 1853 with the Karens, mainly because of public opinion or Government restraints. There was, for instance, the inherent difficulty in the clay. The Burmese race lived where it came into being somewhere about the 9th-10th century in a country which is even geographically a unity. In this home it has had since the 11th century time enough to get permeated with Buddhism, a religion whose limits are so wide that it does not restrict life, but rather permeates³ it with its spirit so that even the daily round of work and relaxation gets coloured by its light. The process, beginning with the birth of the race has had a considerable share in the shaping of all the institutions, so that what is Burmese is Buddhist⁴. A people so moulded by Buddhism and linked to life by institutions shaped by Buddhism was too stable or conservative for missionaries who did not suppose that they had religion, culture and

1. San Germano; *Ibid.* Jardine Edition, p.3. See also Bigandet *Ibid.*, p. 43-44 on the state of the Mission before 1852.

2. Bigandet, in a letter to the Secretary of the Catholic Truth Society, London. See "Notes on Catholic Mission", 1887, by Atteridge, A.H. p 56-57.

3. For the best presentation of this argument in a Burma yet in its stability of the early years of contact with the influences of the West, see Hall, H. Fielding; "The Soul of a People", 1898. (Upper Burma lost its independence only in 1886).

4. Even to-day when the lay life and the religion life are at the parting of ways especially in places where the "educated classes" congregate, there is still the close weldedness of secular and religious life. In the 19th century when the process of "Westernisation" was in its first slow stages (in the days when means of communication were more defective than now and the new system of Western education was in its infancy), the unity of the life of the people was more pronounced. To turn over the pages of that invaluable picture book of Max and Bertha Ferrars: "Burma", 1901, so comprehensive and systematic in its showing of Burmese life during the latter part of the 19th century is sufficient to convince one of this fact.

intelligence¹ worth considering seriously. The missionaries were also handicapped by the lack of the Burmese language and a knowledge of the people, their literature, and culture. Therefore, the difficult "subject" for conversion and the incompetent missionary must also be taken into account in trying to explain the problem of the fewness of converts during the first hundred years of missionary work.

But the determining factor seems to be the fact that the Barnabites found a congregation of Christians to minister to in the bayingyi villages of Upper Burma, in Syriam and later in Rangoon. Unlike the American Baptists, the Roman Catholics were not free, few as they were,² to devote themselves entirely to the work of evangelising. The state of the Catholics after years of lax ministry by the Goanese priests from Madras was deplorable enough to make the Barnabites decide that it was more urgent and necessary to save the Christian from becoming a "Kalyapet," and to work for the reclamation of the "Kalapyets" themselves, than to leave them to their inevitable fate while working for the salvation of the heathen. No doubt in their decision they were influenced by these circumstances. But Bigandet deplored "this state of things" which "tended to narrow the sphere of action of the missionary, and contract the efforts of his zeal".... "In some instances, he has limited his labours to the members of his congregation, losing sight of the secondary great objective of his sacred ministry, the diffusion of the Gospel among those who are sitting in the shade of death."³

The value of the education given in the few mission schools conducted by the Barnabite Roman Catholic missionaries from the 18th century to 1824, must therefore, be judged with reference to the Christian community alone, since it affected the Burmese only through a few secret converts. It was essentially religious, and, therefore, differed from the Monastic education of the Burmese only in teaching Christianity instead of Buddhism. The vague point often given to it on the ground of its "difference" from the prevailing mode of native education is, therefore, of no significance. But on the other hand, being religious, it helped to keep the bayingyi children within the fold and from becoming "Kalapyets"; and, no doubt, in some schools "a sound knowledge of religion and Christian demeanour as distinct from Burmese individualistic

1. See detailed accounts of conversations between the missionary and various inquirers, in Judson, Mrs A.; "An Account of the American Baptist Mission to the Burman Empire". London, 1823. Mr. & Mrs. Judson were agreeably surprised to find the Burmans endowed at all with the faculty of grasping philosophical notions. The attitude was typical of most of the missionaries of the time.

2. Being celibates, the Roman Catholics were fewer. With the American Baptists, the missionary is almost invariably accompanied by his wife, and if he is lucky, a sister or a sister-in-law also came.

3. Bigandet, p.43-44. On the state of the missions before 1852.

behaviour" was instilled into the pupils¹. On the secular side in the village schools, if many existed, reading and perhaps writing were taught by untrained teachers according to the only method they knew, namely, that of the Buddhist monks in the nearby monastery. Text books might have helped where teachers were neither trained nor very well educated; but there were no Roman Catholic School text books till about 1868, when the first were printed from their press at Bassein². The most effective teaching was, therefore, probably obtainable only in the one or two schools where missionaries like Nerini, San Germano, Percoto, Cortenovis, or Carpani taught. Men of the mental calibre of San Germano and Percoto must have taught fairly well. Observant, thoughtful and learned in arts and sciences of their time, they may have produced a few young men of intelligence and character. This higher education obtainable in these few schools, and which was imparted personally by the priests, was vocational in aim. The young men were trained to become Priests and Catechists or for some few secular callings like mechanics, pilots and surgeons. It is difficult to say from the total lack of figures whether there were many young men so trained yearly. It is probable on the whole that the reference only means that during the period of the school's existence it turned out some young men who were trained to be pilots, mechanics and surgeons³.

1. All this refers to the schools that Bigandet speaks of (Ibid pp. 63, 67 and 68). If village schools existed before 1855, there is hardly any possibility of their being any difference owing to the lack of teachers who knew other ways of teaching. Some of the Barnabite priests knew how to teach, having had experience in Italy, but the fact that not one is mentioned as having taught in village schools in accounts which praised their zeal and recorded all their zealous acts, is hard to explain except by supposing that they were too few in number for some to take up village school teaching.

2. See "Bibliotheca Catholica Birmana".

3. The Propaganda Library at Rome might yield some more secrets with reference to the educational history of this period.

MAUNG KAUNG.

A PHONETIC ARRANGEMENT OF BURMESE VOWEL SOUNDS.

There are 50 vowel sounds in actual Burmese speech. They may be arranged phonetically in 9 classes as follows :—

	<i>a</i>			<i>b</i>	<i>c</i>		
Class I	အာ	အာ့ (အ)	အား	အတ် အပ်	အန်	အန့်	အန်း
„ II	အိ (အည်)	အိ့ (အိ)	အီး	အစ်	အင် (အဉ်)	အဉ် (အဉ်)	အင်း (အဉ်)
„ III	အို	အို့	အိုး	အိုတ်၊ အိုပ်	အိုန်	အိုန့်	အိုန်း
„ IV	အေ	အေ့	အေး	အေတ်	အေန်	အေန့်	အေန်း
„ V	အ့	အ့့ (အ့)	အ့း	အ့တ်	အ့န်	အ့န့်	အ့န်း
„ VI	အဲ (အယ်)	အဲ့ (အယ်)	အဲး	အက်			
„ VII				အိုက်	အိုင်	အိုင်	အိုင်း
„ VIII				အောက်	အောင်	အောင်	အောင်း
„ IX	အော်	အော်	အော				

Note.—In column *c* -န့် may also be written -ပ် or -း. And the same with Classes III, IV, V.

This arrangement is simpler than it looks. For the seven sounds in each of the first five classes resolve themselves into three kinds *a*, *b*, *c*. The three sounds in *a* are made up of the pure long vowel, which gives character to the sounds of the class, *e.g.* အာ in Class I and its *auk-myt*, အာ့ (အ) and *she-pauk* အား. The sound in *b* is the *athat*, and the three sounds in *c* are the nasals. The terms *auk-myt*, *she-pauk* and *athat* will be explained below.

In Class VI the nasals of column *c* are absent.

A PHONETIC ARRANGEMENT OF BURMESE VOWEL SOUNDS.

In Classes VII and VIII the sounds are diphthongs and the three sounds of *a* are absent.

In class IX both the sounds of *b* and *c* are absent.

It will thus be seen that the first sound is the long vowel, the characteristic sound of the class. The second sound is its *auk-myt* and the third its *she-pauk*. The fourth is the *athat*. The fifth is the long nasal, the sixth is the nasal *auk-myt*, the seventh the nasal *she-pauk*.

The arrangement is based on the phonetic relationship that sounds of a particular class bear to each other. This relationship is explained by the diagram which represents Burmese vowels in comparison with the eight Cardinal vowels. The only satisfactory way of describing vowel sounds is to compare them with a number of *fixed* vowel sounds known to the investigator and not with key-words of languages which are pronounced differently by different speakers. Eight *Cardinal* vowels, having definite, fixed tongue positions, have been chosen as a basis for an accurate description of any vowel sound under investigation. The following table gives an idea of their values:—

Cardinal.	Nearest sound in English, French or German.		
i	Sound of French	i	in <i>vive</i> .
e	"	é	" <i>thé</i> .
ε	"	ê	" <i>bête</i> .
a	"	a	" <i>patte</i> .
ɑ	"	English o	" <i>not</i> (minus any lip-rounding).
ɔ	"	German o	" <i>kopf</i> .
o	"	French ô	" <i>côte</i> .
u	"	German u	" <i>Buch</i> .

In the diagram the words Front, Central, Back mean the front, central and back parts of the mouth. The black dots represent Cardinal vowels. Rings represent Burmese vowels.* Both dots and rings indicate the positions of the highest point of the tongue in pronouncing the vowels.

*Lack of space prevents the writing down of all the vowels in the diagram. The complete diagram would be as follows:

The ring marked	အာ	stands also for	အာ့, အား
Do	အာန်, အောက်	do	အာန်, အာန်း, အောက်, အောင်း, အောင်း
Do	အီ	do	အီး, အီးး
Do	အေ	do	အေ, အေင်း, အေး
Do	အို	do	အို, အိုး
Do	အုတ်	do	အုန်း, အုန်း, အုန်း
Do	အေ	do	အေ့, အေ့
Do	အိတ်	do	အိန်း, အိန်း, အိန်း
Do	အူ	do	အူ, အူး
Do	အွတ်	do	အွန်း, အွန်း, အွန်း
Do	အယ်	do	အယ်, အဲ, အက်
Do	အိုက်	do	အိုင်း, အိုင်း, အိုင်း
Do	အော်	do	အော့, အော့

DESCRIPTION OF THE BURMESE VOWELS.

Class I. a is the characteristic pure vowel of this class. It is the long vowel, sometimes termed the 'simple or ordinary tone' and is a little nearer in tongue position to Cardinal vowel No. 5 than to Cardinal vowel No. 4. It is very like the normal English vowel sound in *calm*.

The second vowel $\text{a}^?$ ($\text{a}^?$) is the *auk-myt* of the pure vowel. It is pronounced with medium length with a peculiar kind of voice-production known as 'intermittent voice' ('creaky' voice) and is terminated by a weak closure of the glottis. It is generally termed the checked tone.

The third vowel $\text{a}^:$ is the *she-pauk* of the pure vowel, the tongue-position being the same for both. It is never terminated by a glottal closure and is pronounced with 'breathy voice,' is long and very strongly stressed. It is generally termed the stressed, falling or heavy tone.

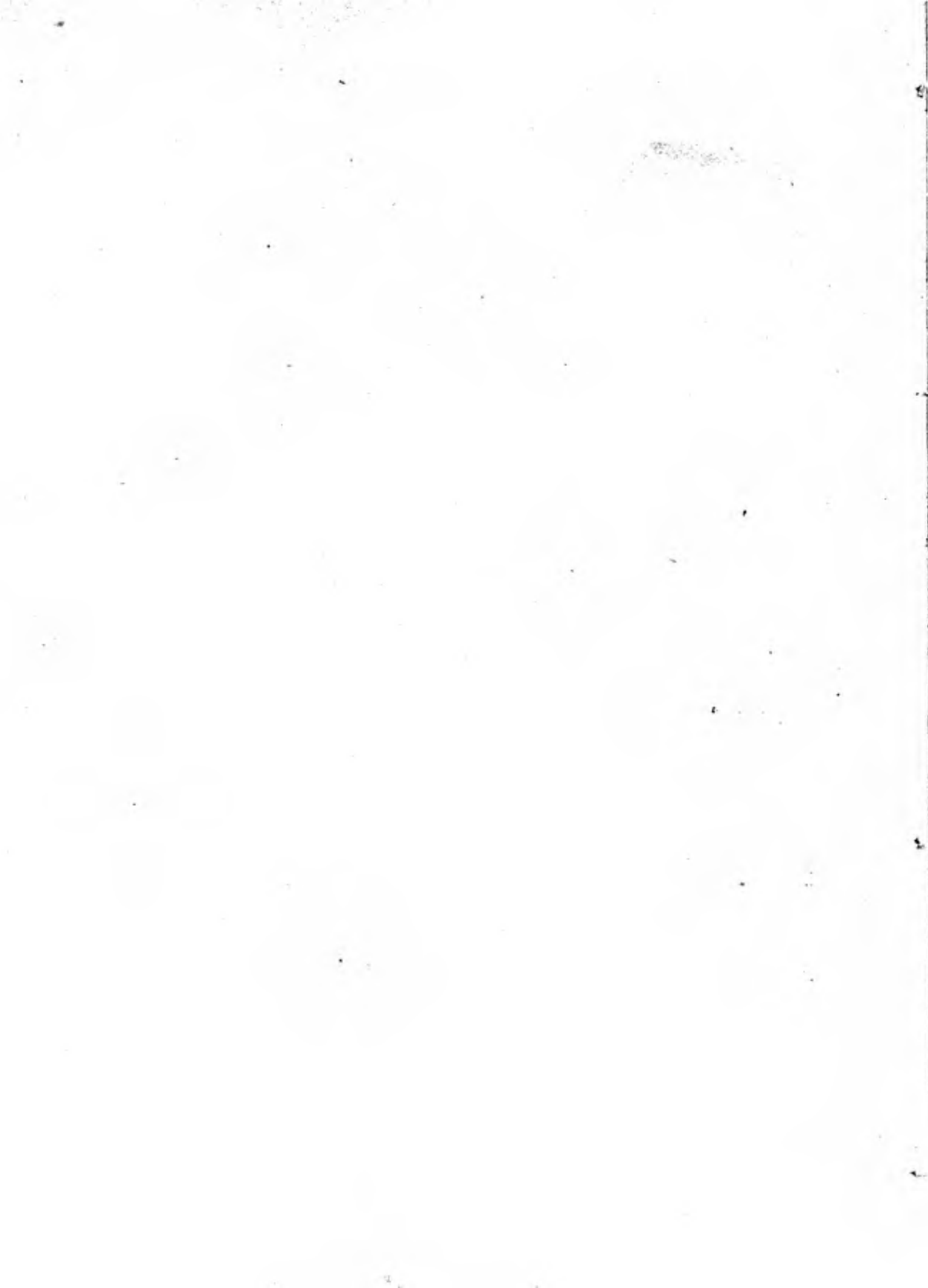
The fourth vowel in column *b* is the *athat*, *i.e.* the tone with a 'killed consonant.' It is pronounced with strong stress, is extremely short and is terminated by an abrupt closure of the glottis. This closure is not released, *i.e.* not followed by an explosion. It has a rather higher starting point than the second sound.

The fifth, sixth and seventh sounds are the nasals of column *c*. They resemble the three sounds of column *a* in the way in which the long vowel, the *auk-myt* and the *she-pauk* are arranged. They have a tongue-position slightly more forward than the pure long vowel a .

Class II. The three vowels in *a* are the characteristic long a with its *auk-myt* and *she-pauk*. The tongue-position is lower than that of Cardinal vowel No. 1 and retracted a little from the front, lip-position being neutral. The pure vowel resembles the English sound in *eager*, *be*, *need*. Care should be taken not to pronounce it like a diphthong.

The *athat* in *b* and the nasals in *c* are a little higher and a good deal more retracted than Cardinal vowel No. 2. The *athat* sound in $\text{a}^?$ is like the English sound in *sit*, but rather more retracted. The nasals are produced with a lowering of the soft palate which gives the nasal effect throughout.

Class III. The three vowels in *a* are the characteristic long a with its *auk-myt* and *she-pauk*. The tongue-position is a little lower than Cardinal vowel No. 7. The a sound may be heard in the Scottish pronunciation of words like *go*, *note*. The *athat* in *b* and the nasals are diphthongs. The tongue has a lower and more advanced initial position than for a and immediately glides towards $\text{a}^?$ as shown by the arrow. When preceded by a forward consonant like c , w , g etc., the $\text{a}^?$ sound is very similar in quality (not in length) to the diphthong commonly



A PHONETIC ARRANGEMENT OF BURMESE VOWEL SOUNDS.

heard in Southern English words like *low*, *toe*. In other positions the diphthong is wider.* The last part of the diphthong is nasalized to produce the nasal sound.

Class IV.—The three vowels in *a* are the characteristic long æ̃ with its *auk-myt* and *she-pauk*. The tongue-position is slightly lower than Cardinal vowel No. 2. They should not be pronounced like diphthongs. The æ̃ sound is heard in the Scottish pronunciation of *eight*, *lake*, *may* etc.

The *athat* in *b* and the nasals in *c* are narrow diphthongs.* The initial position is a little lower than for æ̃ , the tongue immediately gliding towards æ̃ as shown by the arrow. In the case of the nasal sounds, the nasalization does not go throughout the diphthong, the last part only of the glide being produced with the soft palate lowered. The æ̃ sound is similar in quality to the diphthong used by many English speakers in pronouncing *eight* etc., but is much shorter.

Class V.—Three vowels in *a* are the characteristic long æ̃ with its *auk-myt* and *she-pauk*. They are not true back vowel, being lower and more advanced than Cardinal vowel No. 8. When preceded by a forward consonant, such as g̃ , d̃ , t̃ , the vowel æ̃ suggests the vowel sound in *good* as pronounced by many Scottish speakers. After a back consonant, *e. g.* *k*, the sound is articulated further back.

For the *athat* in *b* and the nasals in *c*, the tongue is slightly lower and more retracted than for æ̃ . The æ̃ sound is similar to the Southern English vowel sound in *book*.

Class VI.—The three vowels in *a* are the long pure vowel æ̃ with its *auk-myt* and *she-pauk*. The tongue-position is slightly higher than for Cardinal vowel No. 3. Many Northern English speakers use practically the same vowel in words like *egg*, *get*, *pen*. In Southern English it is more normal to pronounce these words with a vowel about midway between Cardinal vowels 2 and 3, *i.e.*, higher than æ̃ and about the same as æ̃ .

For æ̃ , the *athat* in *b*, the vowel is often a little retracted and slightly lower. It is marked by the same ring as for æ̃ in the diagram. The nasals are wanting.

Class VII.—The three vowels in *a* are absent. The *athat* and nasals in *b* and *c* are diphthongs. The tongue-position of the first element of

* A diphthong is said to be *wide* when the distance between the initial and final positions is more than the distance between two consecutive Cardinal vowels. In a *narrow* diphthong the distance between the initial and final positions is less than that between two consecutive Cardinal vowels.

the diphthong အိဝ် is retracted a little from that of Cardinal vowel No. 4. The tongue immediately glides towards အဝ် as shown by the arrow. The sound is practically identical with the 'average' English diphthong in *my*, *fine* etc. Note that only the last part of the glide is nasalized for အိဝ်။

Class VIII—The three *a* vowels are absent. The *athat* and nasals in *b* and *c* are diphthongs. The initial tongue-position is the same as for အိဝ် *i.e.* more advanced than for အဝ်။ The tongue immediately glides towards အဝ် as shown by the arrow. The sound is like the 'average' diphthong in *how*, *found* etc. The last part of the glide is nasalized in order to produce the nasals.

Class IX—Consists of the three vowels in *a*—the long vowel အေဝ် with its *auk-myt* and *she-pauk*. The tongue-position is higher than Cardinal vowel No. 6. The Burmese sound is higher than the most usual type of sound heard in the English words *ought*, *saw* etc. Some speakers pronounce အေဝ် more like the vowel in the English word *not*.

In addition to the above, there is the 'neutral' tone like the first sound in *agree*, *above*, *about*. It has no symbol of its own in Burmese, being derived from other tones, for instance, the first sound in အဝ်၊ အဝ်၊ အဝ်၊ အဝ်၊ and so forth. Syllables pronounced with the neutral tone are unstressed and extremely short. The neutral tone is shown thus x in the diagram.

It will thus be seen that vowels of each class are either identical with or closely related to each other in tongue-position. This is a sufficient justification for making the above arrangement. The descriptions of the sounds are of the vowels in isolation and do not take account of their behaviour in connected speech. They are described in accordance with the results published in *A Burmese Phonetic Reader* by Miss Armstrong and myself and edited by Professor Daniel Jones. The present arrangement of the vowels however is entirely my own. I have used it, without giving the explanations given here, in my Longmans' Burmese Primer, where the order of the sounds in columns *a* and *c* is *auk-myt*, long vowel, *she-pauk*.

In order to avoid confusion that might possibly arise, I have referred to certain vowels, not as so many different tones, but as *auk-myt*, *she-pauk* and *athat*, describing what these Burmese terms mean.

PE MAUNG TIN.

NOTES ON A VISIT TO TAGAUNG.

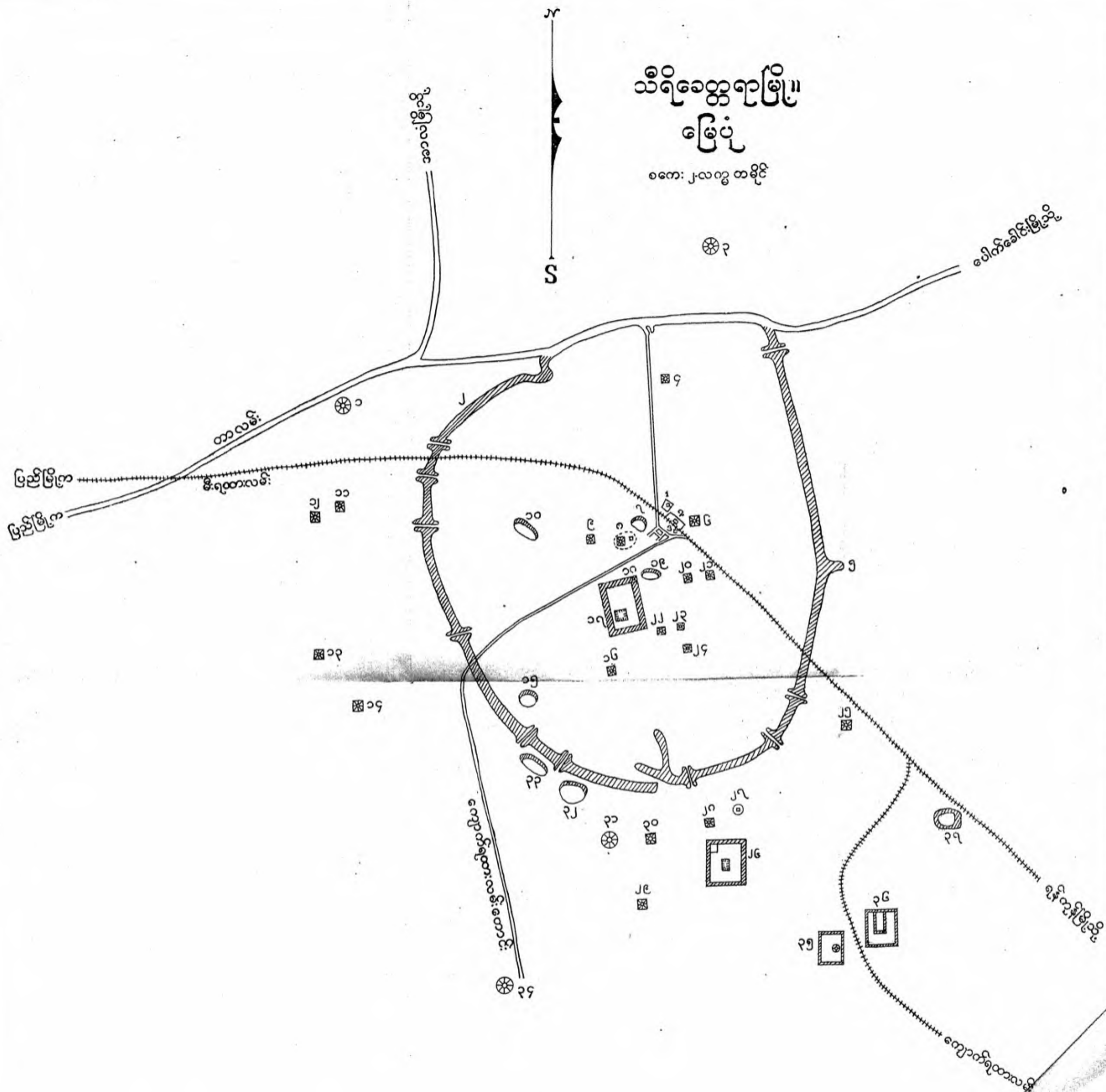
Tagaung is the beginning of Burma, not on the map, although even this shows that Burma does not stretch far beyond Tagaung, but it is the beginning of Burmese history. On that point there seems a very general measure of agreement but there is very little agreement in any thing else about Tagaung. According to the tradition which seems to meet with most approval locally, there have been at least three towns. But somehow, somewhere, somewhen, a very powerful *nat* was connected with the town. It is a common trait among such Powers that they dislike being talked of and dislike especially having their names mentioned. But the Tagaung Bodawgyi goes far beyond this. Anyone who discusses the history of Tagaung is likely to be carried off by a tiger. For generations and generations, when the youngsters have been inquisitive, the old folk have said to them, မပြောနဲ့-ကျားတိုက်ဘတ်တယ်-ဒီလိုပြောရင်-ရာဇဝင် ပြောတာမရှိဘူး။

So generation of youngsters have had to piece together different fragments and have not always been very successful in joining the flats; and there is a local proverb; "If you are going to talk history, carry a stick," ရာဇဝင်ပြောလျှင်-ခုတ်တင်းလာရတယ်။

Tagaung is still a walled city, and the headquarters of a township in the Mogoke Sub-division of the Katha District. Those who are bold enough to talk, however, will tell you that the first foundation in the neighbourhood was on a site known as Pagantaung or Paganpyihaung about a quarter or half a mile south of the present village. The most famous pagoda of the neighbourhood, the Shwezigon, is situated here. The name of the founder is unknown but the prince who founded the Pagan dynasty is known as Mingyi-maha-yaza which is a little vague. How many rulers followed him in old Pagan is also a matter of conjecture if not vaguer still. At some time however, for some reasons, old Pagan was destroyed. It is said that at the time when old Pagan was in existence the Irrawaddy did not follow its present course but ran twenty miles to the east and Pagan was situated on the Meza which joins the main river at Male. Thus the site of Pagan was between the two rivers and was therefore known as Alegyun. There is very little to see there now. The Shwezigon pagoda itself is on the usual square basis of three tiers on which stands a low pagoda of the ordinary type of *xedi* but with a much broader outline. North of it and to the south-east are two ruined pagodas. The Shwezigon pagoda itself is not in very good repair as it was damaged by the earthquake of 1269. Plaques of a distinct type have frequently been found among the ruins, but there are said to be none left except for one that has been taken and placed in the Shwezali pagoda in Tagaung by the pongyi in charge of it. Round the Shwezigon there are several alabaster figures of Buddha and Ananda. They were brought from the Payakyaung of Tagaung a few years ago when there was a suggestion for repairing the Shwezigon but have been left as the design did not succeed.

Although local tradition runs counter to Phayre's History in giving seniority to Pagan there is a local proverb ပုံတည်ဟောင်း—တကောင်းတည် which supports the local view. Tagaung was founded by Buddha-thagaya who came from Thinkathado, apparently in the middle country Mitzima desa. He was succeeded by a line of 33 princes terminating, according to the local legend, in Thadodamaraza. This king was driven from the throne by an invasion of Chinese from Gandula taing. He was driven to Male where he died leaving a widow Ka-nya-dewi Mibayagyi. Some time afterwards, Taza-thagiwun came from Kapilawut, apparently having been driven out from there and settled at Male. Taza thagiwun is supposed to be a relation of the Buddha and therefore a Burman, perhaps a Ponna. After arrival at Male he married Ka-nya-dewi Mibayagyi and returned with her to Tagaung, but nothing more is heard of the history of this place. The local legend does not touch on the story of Kanyazagyi and Kanyazange who, according to Phayre, were the sons of the first founder, Abiraza, apparently the same as Buddha-thagaya. The local legend is also not precise in fitting in Bodawgyi but there are suggestions that he was earlier even than the founder of Pagan. Nothing is mentioned locally of the two princes who went down to Sagaing and Prome but they tell of the Pagan Nats Maung-daw Hnama-daw. Maung Tin De is said to have had his forge six miles away from Tagaung. The King who raped his sister is said to have been one of the 33 successors of Buddha-thagaya and the place where this king enticed him to be captured is still known as ချော့.

In Tagaung itself there seems very little to be seen. The feature of chief interest is the *Natsin* containing the figure of Bodawgyi or, rather, the figure itself, for the *Natsin* is a modern structure elegantly repaired no later than 1280 but of no special interest. The door however is fastened with a paddle which may possibly have some significance. Just opposite the *Natsin* is the Shwebontha pagoda founded by Aungzeya shortly before he rallied his forces to drive off the Talaings. According to the local story he did not personally visit the town. In the east there is a group of pagodas of which the most prominent is the Shwezila attributed to Thiridhamathawka, but there is no claim that this king actually visited the town. The town lies along the Irrawaddy and is surrounded by a wall even along the river bank. The general shape is a semi-circle. On the south-east the wall stands twenty or more feet high and there is a gate known as Bogyi taga. The level of the town gradually rises towards the east and under the Shwezila pagoda at the second gate, the Mantha taga the wall is only at 15 feet high. On the north the boundary runs almost due east and west. There is no gate and properly speaking no wall but there is a steep precipice down to a small lake so that on this side the defences of the city would be strongest. The western wall bordering the river is pierced by the Matha taga.



နံပါတ်	မာတိကာ
၁	ဘုရားကြီးဘုရား။
၂	ရဲလောင်းသွယ်သော တံခါးပေါက်နှင့် တကွ ပတ်လည်ရှိရိုးဟောင်း။
၃	သရိုဗာဘုရားခေါ်-ဘုရားမာ-ဘုရား။
၄	ရွှေဇာရန်ဘုရား။
၅	မြော်တော်စင်ခေါ်-မြော်တော်ဦးကုန်း။
၆	မိုးကောင်းဘုရား။
၇	ကျောက်ကာကုန်း။
၈	ကျောက်ကာသိမ်ကုန်းကျောင်းဝန်း ၎င်းအတွင်း။ ရဟန္တာသိမ်။ မြို့လည်စက်တိုင် ဘုရား။ ကျောက်စာဝန်မင်းပြတိုက်။
၉	ညီညီဘုရား။
၁၀	မိုက်ကျင်းကန်ခေါ်-ကြပြင်တောင်ကန်။
၁၁	စုပ်ခရုဘုရား။
၁၂	စုပ်ခရုဘုရား။
၁၃	ပါဒ ကလေးဘုရား။
၁၄	ပါဒကြီးဘုရား။
၁၅	ဆင်အောက်ကန်ခေါ်-မုဆိုးရေကန်။
၁၆	ဇေယာမင်္ဂလာဘုရားခေါ်-ဇေယာမင်္ဂလံဘုရား။
၁၇	နန်းတော်နေရာနှင့်တကွ အတွင်းရှိရိုး။
၁၈	မြို့ရိုးတောင့်တွင် တည်ထားကိုးကွယ်သော နန်းတော်ဦးဘုရား။
၁၉	ဆင်ကြိုးကန်ခေါ်-ဆင်မြို့ကန်။
၂၀	ယောယောဘုရားခေါ်-မိုက်တထောင်ဘုရား။
၂၁	နန်းတော်နှင့် တချိန်တည်းပနက်ချွန် တည်သော ဓူပါရုံဘုရား။
၂၂	အနောက်ရွှေဘုရား။
၂၃	အရှေ့ရွှေဘုရား။
၂၄	အတွင်းရွှေမုဋ္ဌောဘုရား။
၂၅	အပြင်ရွှေမုဋ္ဌောဘုရား။
၂၆	နန်းတော်နေရာနှင့်တကွ ပိသာမိုး မိဖုရား မြို့ရိုး ဟောင်း။
၂၇	ပိသာမိုးမိဖုရား သမိုင်းတော်။
၂၈	လေးမျက်နှာဘုရား။
၂၉	ဆင်မ ကိုဝန်တင်ဘုရား။
၃၀	ဘဲဘဲဘုရား။
၃၁	ဘောဘောကြီးဘုရား။
၃၂	ရဟန္တာကန်။
၃၃	ရွှေလောင်းကန်။
၃၄	မြင်မဟုဘုရား။
၃၅	မြို့ရိုးတောင့်ရှိခေါ်-ပြတိုက်။
၃၆	မြို့ရိုးတောင့်ရှိခေါ်-ပြတိုက်။
၃၇	သုံးပန်လှမင်းသွေးခေါ်-စောပြုမင်းသွေး တူးသော လက်သံရေကန်။
၁	ပုလိပ်ဌာန။
၂	မီးရထားဘူတာရုံ။
၃	မိုက်တံ။
မင်းဆက်။	
ဒုက္ခပေါင်မင်းကြီးတည် နန်းတည်အစ။	
သုပညာနဂရဆီနွှမ်းအထိ မင်း ၂၅ ဆက်။	

OLD PROME.

Old Prome consisted of three towns ; Thirikitta, Tharekettaya and Peikthano. Tharekettaya is also known as Yathemyo. According to the modern legend Thirikitta, which occupied the site of modern Prome, was the oldest of these three towns. The Hermit or Yathe, the putative father of Beda, lived in a monastery near the river and it was here that Maha Thambula and Sula Thambula, the brother princes from Tagaung, met Beda and founded Thirikitta. Maha Thambula married Beda but died when she was three months gone with child by him. Sula Thambula succeeded to his brother's throne and married his widow. In due course she gave birth to a son who became known by the name of Duttabaung, because he had two (*dwi*) fathers.

Duttabaung on attaining manhood moved his palace to Tharekettaya. The Yathe had already taken up his residence in the jungle there. But Duttabaung killed the Yathe and consecrated the new town with his blood so that Tharekettaya received the name of Yathemyo. Here Duttabaung founded 9 pagodas, including the Bobogyi and Bebe, and dug 9 tanks. After some time Duttabaung took as his last wife a princess of doubtful origin.

Owing to doubtful ancestry of this Princess there were difficulties about her living in the palace, so Duttabaung built her a separate town and palace at Peikthano. After some time these difficulties were resolved and the Peikthano Princess was installed at Tharekettaya as the Chiet Queen.

The Peikthano Princess founded the Le-myetna Pagoda which is thus according to tradition, one of the later Prome pagodas. It has the true arch and the inside is a conglomerate of terra cotta plaques.

J. S. F.

DICTIONARY JOTTINGS.

No. XV.

A HINT TO COLLECTORS.

The great majority of collectors are thoroughly familiar with the principles on which dictionary work should proceed and their slips are above criticism. It has occurred to the Sub-Committee, however, that there is a danger of apparently simple words being overlooked. Thus in the course of nearly two years only 19 slips recording the word *kya* have been received. The various meanings and the number of slips received are exhibited in the statement below. It will be obvious to anyone moderately acquainted with Burmese that the word has numerous other senses not yet recorded. Collectors should, therefore, be on the look out for common words like *kya* and not be too ready to pass them over.

Kya, verb, with adverbial uses.

I. (1) To fall (1 slip).

(2) To flow naturally, to appear as the result of natural growth (2 slips).

(3) To descend, go down to (1 slip.)

II. (1) To fall into, become involved in (2 slips).

(2) To become a victim (of treachery, deceit etc.) (1 slip).

(3) To occur in the ordinary course (2 slips).

(4) To fall into place, harmonize with (3 slips).

(5) To be allotted, to be the share of, *per* (2 slips).

III. To be derived from (1 slip).

IV. To be correct, accurate (3 slips in two of which *kya* is coupled with *na*.)

V. To be paid, in the phrase *ahpo : ma kya*, used as the equivalent of the Pali *mudha*, gratis (1 slip).

N. B.—The above classification of meanings is merely tentative.

Part III of the New Edition of Liddell and Scott's Greek-English Lexicon.

The appearance of a further part of this great work is an event of perhaps rather remote interest to those who are engaged in collecting materials for the Burmese dictionary. Some hints however can be derived from it.

(1) The type in which it is printed is small but beautifully clear. Each page contains about 1800 words (including Greek and English words, contractions etc.) as against about 500 in a page of Judson. This suggests that for the sake of economy and convenience a larger page and smaller Burmese and English type will have to be used than in the original Judson or later editions.

(2) The treatment of proper names is interesting. Thus *Helene* the lady so frequently mentioned in the pages of Homer and other Greek writers does not appear in the dictionary, but the goddess *Athene* does. *Athenai* the name of the well known town appears but not the name of an obscure town *Abdera*. On the other hand *Abderites*, a man of *Abdera* which had the secondary meaning of a simpleton is given. The underlying principle appears to be to give the reader all the help he needs and no more. Applying this principle to Burmese the Burmese dictionary should include the deity *Peikthano* but omit the mortal *Bandula*. It might omit *Tharawaddy* but ought to include *Tavoy* which gives its name to the best dried fish in Burma, and *Sagu* which gives its name to a variety of paddy.

Books allotted.

The Kogan pyo and Kinwunmingyi's diary mentioned in this column last month have since been allotted.

Readers wanted.

The Anthology of Burmese Literatures—Readers are required for this book. Volume I was published in 1922 and volume II has recently appeared. The contents consist of extracts from works some of which are otherwise accessible and from works which are now at any rate, not available in print. Thus passages from the Burmese histories are included. Readers would not be required to deal with these as they are being dealt with by those to whom the books from which the extracts are taken have been allotted. On the other hand some poems appear in the Anthology which have not so far as is known been published elsewhere. These would be marked in the copies supplied to readers and would be the only parts of the book from which they would be expected to collect words.

The Anthology is edited by U Kyaw Dun, K.S.M. (the editor of the Kogan pyo mentioned last month). A certain amount of help is given in the form of notes but many difficulties are left unexplained. The text has been edited with only moderate care and if various texts were collated, the variants found are not exhibited. Notes and explanations of some of the poetical pieces in Volume I will be found in the 'Selection from the Anthology of Burmese Literature' recently published by Saya Kyaw at the Kawimeikswe Press.

No. XVI.

COLLOQUIAL WORDS.

It was hoped by the promoters of the dictionary project that collection of colloquial words would proceed *pari passu* with collection of words from literary sources; that colloquial words would be recorded not only by readers but also by other persons interested in Burmese who might not care to undertake to read. These hopes have not been fulfilled. Few readers send in slips for words heard by them in conversation and no persons other than readers ever contribute.

It was felt to be important to break as much ground in the literature as possible and the question of the record of words from the colloquial language was allowed to stand over. Now, however, that the collection of materials has been going on for two years—about half the period which was estimated to be required—it is time that collection from other sources were starting.

While the Sub-Committee would be glad if new recruits could be obtained, they venture to ask their existing contributors, who are provided with slips and know the correct method of writing them up, to lead the way. Collections would follow the same principles as those on which collection of literary words is made—briefly, to record any word or phrase even a little out of the way. The most obvious words for record are localisms and dialectical peculiarities of all kinds including pronunciation.

How much material is awaiting record may be illustrated by the following slips given in by an officer whose work does not bring him much in contact with the people.

Pwin ni kat thi—Red blossoms grow on the sessamum indicating that it will be sterile.

Ye sat sat yauk thi—Enough water comes in just to damp the ground.

Mo: gwin., paung sho; hteit ok, thamin: le byan, mye gwin—words used by boys in playing with tops, indicating various ways of catching them.

Pein nyin: byauk nwa:—A black bullock with white spots.

Kayin aw or Pinan:—The little chilly also known as Kala aw.

Mi: laung kywet khe:—Fire burn and rat bite, the usual fate of manuscripts in the villages.

Hpan hpan yan yan ya thi:—To earn a fair amount.

Sawadi:—Small chattering birds, dark yellow with black beak.

Nawali po thi:—To take a cargo for someone.

It is perhaps necessary to warn contributors that it is never safe to invent an illustration of a word one happens to think of. The context in which the word is actually heard should be noted, with the locality and sex of the speaker. Genuine records of colloquial words will be just as welcome as those from books and will of course be taken into account in calculating the amount of honoraria to be paid. They will also be acknowledged in the monthly list—separately if room can be found without having to add a sheet.

The little experience hitherto gained shows that it is essential to write down the word and its context as soon after it is heard as is decently possible. One may remember the word itself but one's recollection of the words that preceded and followed it soon becomes vague.

READERS WANTED.

The Anthology of Burmese Literature mentioned in this column last month has not yet been allotted to any one.

Readers are also required for novels; any persons willing to undertake them are requested to communicate with the Honorary Secretary.

J. A. S.

No. XVII.

The Rev. Maurice H. Russell, formerly a missionary in Burma, has sent the Dictionary Sub-Committee his copy of Stevenson's edition of Judson's dictionary copiously annotated, to be retained for so long as may be necessary. The annotations are of quite remarkable value. They amount to something between 5 per cent. and 10 per cent. of additional matter on each page. They consist of new words—both Pali and Burmese—new groups or phrases, and illustrations of the use of each word or phrase added and of many other words for which the illustrations given were unsatisfactory. All the material will be of value to the editor. It is not, indeed, quite in the form prescribed by the Sub-Committee. Mr. Russell's object was, it may be conjectured, to teach himself Burmese rather than to place material at the disposal of others, and we find that he does not give references to passages extracted from books except where some word whose meaning is important for the study of Buddhism is involved. It may be hoped that as regards the collections from books, readers for the dictionary, who are covering the same ground, will collect all the words and reproduce all the passages recorded by Mr. Russell. There is, however, the possibility of oversight and, in any case, the interpretations suggested by Mr. Russell will be of great assistance to the editor.

The records of colloquial words and expressions contained in the notes will be of even greater value, especially in view of the difficulty which has hitherto been experienced in getting collectors to send in slips from other than printed sources, commented on in a recent number of the Jottings. From certain indications one would infer that Mr. Russell's Burmese was learnt in Upper Burma—thus he records *thalin*: a cleared space instead of the literary form *talin*; which is commoner throughout Burma and is practically universal in Lower Burma. There are other indications which show that it was Mandalay town that taught him most. He has done for one locality what should be done for all localities in Burma—compiled a local vocabulary.

It is obviously impossible in the space available to give any adequate idea of the nature and value of Mr. Russell's notes. The following classification is an attempt to show their range.

(1) A great many obvious omissions have been supplied. Thus, to start with Pali, our old friend the Upper Roger, *Uparaza*, frequently mentioned by early travellers, was strangely ignored by Judson and Stevenson. *Karaweik* is given but not the familiar *karaweik hpaung*. So a large number of Pali words in fairly common use—*thurathatti*, bravery, *dula*, rheumatism, *dhatubeda*, science, etc., etc. Numerous new pure Burmese words also appear in Mr. Russell's notes. Examples are *kadaw*: *kamyaw*: hastily, *khale za*: *che thi*, pay tit for tat, *o*: me: soot, *ahmu*, *hsin*, to fabricate a case *paukchun*, a pickaxe. Modern uses of old words are noted e. g., *leikpya* in the sense of valve, *set hno*: to start an engine, *kyo*; *khon* to play at skipping.

(2) The grammar and syntax of Burmese have not been overlooked. There is a valuable note on *lein*, with illustrations, showing that it is not primarily a future affix but that it can be combined with various tense affixes to indicate probability. *Ke* is noted as a possessive affix after nouns ending in a frontal check. The treatment of common words like *hpyit* is amplified by the addition of instances of various idiomatic uses. The convenient colloquial transitional conjunction *dadet*, by the bye, is duly noted.

(3) A large number of proverbs or semi-proverbs have been inserted either in the body of the work or in the blank pages at the end.

(4) Mr. Russell did not as many non-Burmans who are interested in Burmese do, refuse to countenance words adopted from other languages. He records *sitpayi*, sepoy, *maing*, mile which in Tenasserim at any rate has completely displaced the Burmese *taing*, *taya*, tyre etc. *Kyut*, tube, has escaped him. Without attempting to forecast the Sub-Committee's final decision in this matter, it would seem that all words naturalised to the extent of those just quoted might well be included in the dictionary. They have, however, a marked tendency to early demise. Thus *sitpayi*

which in pre-War days had been adopted as their designation by Burman soldiers themselves, has since been partially ousted by *sit-tha* :

(5) Slang and nonsense words are not neglected. As an illustration we may quote the nursery names of thumb and fingers compare "This little pig went to market" *htaunklo, yanmalo, thudetke, shweyebut, nyibugale.* (For *shweyebut* a variant is *shwepyiso.*)

Mr. Russell has recorded so much that a few mistakes will inevitably be found. He seems for instance to have confused the meanings of *hpa: bo* and *ton : lon* ; *bo*, two forms of blacksmith's bellows : of which it is thought that the former is the English and the latter the Burma type, Incidentally a vocabulary of Burmese names of tradesmen's tools and processes is badly wanted. The snobbish aversion from manual labour prevalent among the educated classes in Burma and consequent ignorance of mechanics means that we shall have to go direct to the tradesmen in each locality themselves for their trade terminology. There is however no real difficulty in ascertaining it.

It is safe to say that Mr. Russell's copy of the dictionary will be very frequently in the editor's hands. His unsolicited kindness in lending it is much appreciated by the Sub-Committee.

J. A. S.

မြန်မာအဘိဓာန်အကြောင်း။ နံပါတ် ၁၀ [No. XV]

အဘိဓာန်အတွက်စကားစုဆောင်းခြင်း၌သတိထားရန်အချက်။

များသောအားဖြင့် စကားစုဆောင်းနေသောသူများမှာနည်းလမ်းမရှိသူများကိုနာလည်ကြပြီးဖြစ်သဖြင့် အမှားအယွင်းမရှိဘဲ။ အဘိဓာန်ကော်မတီတို့၏ အလိုအတိုင်းဆောင်ရွက်နေကြပေ၏။ သို့သော်စိုးရိမ်မကင်းရန်အချက်တစ်ခုမှာ။ အလွန်အသုံးများသောဝေါဟာရတချို့ကိုလွယ်လွန်းသည်။ ရေးကောက်ရန်မလိုဟုအထင်ရောက်၍။ မရေးကောက်ဘဲချင်းချန်ထားခဲ့ပါလျှင်။ ကျွန်ုပ်တို့ရည်ရွယ်သည့်အတိုင်း။ စုံလင်သော အဘိဓာန်ကြီး ဖြစ်နိုင်မည်မဟုတ်။ ဤလွယ်ကူသော ဝေါဟာရအသုံးအနှုန်းကလေးများကို။ လူတိုင်းချန်ခဲ့ကြသည်မဟုတ်။ အချို့သောပုဂ္ဂိုလ်များက။ စေ့စပ်သေချာစွာရေးကောက်ကြ၏။ သို့သော်မျက်စိလျှမ်းတတ်သောသူများအား သတိပေးရန်လိုသည်ဟုသဘောရသဖြင့်။ ကျ ဟူသောကေားအတွက် ရပြီးသောသုတ်နုတ်ချက်များကိုတော်ပြပါအံ့။ ကော့ကုတ်နုတ်ချက်များ မရသေးသောအဓိပ္ပါယ်အမျိုးမျိုးပေါ်သော။ ကျ ၏ အသုံးအနှုန်းများလည်းရှိပေဦးမည်။ သို့ဖြစ်၍။ ကျ ကဲ့သို့အဓိပ္ပါယ်အမျိုးမျိုးရသောဝေါဟာရများကလေးများတွေလျှင်။ ရုတ်တရက်ကျော်၍မသွားဘဲ။ ၎င်း၏ထူးခြားသော အသုံးအနှုန်းအဓိပ္ပါယ်တမျိုးဖြစ်လာပုံကိုချင့်ချိန်၍။ ရေးကောက်သင့်သောကေားဟုစဉ်းစားကြရန်လိုအပ်၏။

(ကျ အသုံးအနှုန်းများတော်ပြချက်)။

အထက်မှအောက်သို့ကျခြင်း။

၁-(က) သုဒ္ဓေဝနှင့်။ ချောက်ကျပူဇော်။ တောမှာမုသိုး (မသုဒ္ဓေဝ။ ၂၅၀-၈) သဘာဝဓမ္မအတိုင်းကျဆင်းခြင်းဖြစ်ပေါ်ခြင်း။

(ခ) သူမြတ်မောစိ။လောင်းဇာတိလျက်။ ဟရိတစ။ရှင်လောမတို့။လောဘအဟုန်၊ ကျဆင်းမုန်သို့ (မဃဒေဝ၊ ၂၅၀-၄) သုံးနှစ်လည်သော်၊ ခေါင်နှစ်ချောင်းကျ၏ (စွယ်စုံကျော်ထင်၊ ၂၈၃-၁၇)။

အထက်မှအောက်သို့ဆင်းခြင်း။

(ဂ) သမင်ခြေရာကိုမြင်သည်။သင်ဘဲ၍နေဦး။ ငါသည်ရေကျသောသမင်ကိုပစ်အံ့ (ဘူရိဒတ်၊ ၂၃-၂၂)။

ရောက်ခြင်း။ငြိတွယ်ခြင်း။

၂-(က) သံသရာဝဋ်ဆင်းရဲ၌။မြဲမြဲစွာလျှင်ကျကုန်သတည်း (သုဓမ္မစာရီ၊ ၁၇-၁)။

ဆန္ဒာအေးသ။ဘယာမောဟ။အပေါယ်ကျသား (လောကသာရ၊ ၁၂-၁)။ တဦးအလိုသို့တဦးလိုက်ခြင်း။

(ခ) ဥစ္စာလဲရ။ လူပါ ကျ၍။ (စကားတောင်းစာ၊ ၃၇-၁၂)

အချိန်ကာလရောက်ခြင်း။

ဥာဏ်ရင့်လောက်သောအခါကျမှ။ ငါယူ၍။ ရဟန်းပြတော့အံ့ဟုကြံ၍ (ဇိနတ္ထပကာသနီ၊ ၃၀၁-၃၀)။ အဆောင်တော်ဝတွင်းမျက်နှာသစ်တော်ရေအကျစောင့်၍။ခစားနေလေ၏ (ဦးပေါ်ဦး၊ ၉၉-၂၃)။

သဘောအလိုပြည့်ခြင်း။ညီညွတ်ခြင်း။

(ဃ) အမြတ်အယုတ်။ ဗိုလ်အစုတ်တို့၊ မရှုတ်မချ၊ နေတကျဖြင့်။ (မဃိဒေဝ၊ ၂၅၄-၁၂)။

မညီမညွတ် ရှိသောနှလုံးကို ဖြုံးဖြိုးပြတ်၍။ ညီညွတ်ဖြောင့်မတ်စွာ။ တရည်တည်း ကျနိုင်ပီအံ့နည်း။

(ဇနက္က၊ ၈၀-၁၅)။

အထူးအခြားမရှိ။သင်္ချေနှစ်ဆယ်စီအညီကျရာသောကြောင့်၎င်း (ဇိနတ္ထပကာသနီ၊ ၁-၄)။

ဝေစု။ဝေပုံ။

(င) ခမည်းတော်လည်း။ကိုယ်အဘို့ကျယူဇနာတရာမျှကိုသာလျှင်မင်းပြုတော်မူ၏ (ဘူရိဒတ်၊ ၂၁-၁၃) တလုံးလျှင်ငွေဒင်္ဂါးတပြားကျ၊ ငါးမူးကျချားထက်အပိုအခိုမရှိစေရ။ (လွှတ်တော်အမှတ်အသား၊ ၈၇၂၅)

အစဉ်အလာ။အဆက်အနွယ်ဖြစ်ခြင်း။

၃-ဘီဘေးဘိုးဘ။နွယ်ရိုးကျ၍။ဓမ္မရဇ္ဇံ။ဘိသိက်ခံ၍။ (ကုသယျူ၊ ၇-၁၇)။

၄-ဖြောင့်မှန်ခြင်း။ သေချာခြင်း။

ထိုသစ္စကလည်း။ရှင်ဂေါတမ၏။အယူမကျသောအဖြစ်ကိုငါသိပြီ (ဇိနတ္ထပကာသနီ၊ ၃၃၆-၂၄)။

နနှင့်တွဲလျက်သုံးခြင်း။

ထိုဘုရားကား ဘုန်းတန်ခိုး သာကြီးမားသည်။ အယူဝါဒ၌ ကျနမည်ဟုငါမထင် (ဇိနတ္ထပကာသနီ၊ ၃၃၇-၆)။

မိမိ၏အိပ်မက်ကို။အချက်ကျန။လုံးဝကုန်စင်ပြန်ကြားလေ၏ (အယူတော်၊ ၁၃-၇)။

ပေးခြင်း။အဘိုးပေးခြင်း (မုဓာဟူသောပုဒ်နှင့်တွဲလျက်သုံးသည်။)

၅-ယခုမူကား.....အဘိုးမကျ။ သက်သက်မျှလျှင်ယူလိုသောသူသည်။မ ရှိချေပြီ။ (ဇိနတ္ထပကာသနီ၊ ၃၆၇-၂၉)။

သတ်ပြန်၏။ အထက်ပါကျမ်းအဓိပ္ပါယ်များဘော်ပြခြင်းမှာ။ လွယ်ကူသောစကားတခုမှ။ အဓိပ္ပါယ်မည်မျှ ထွက်သည်ကိုသတ်ရစေရန်ဘော်ပြခြင်းမျှဖြစ်သည်။ စာရွက်ရေးကောက်သူများ အထက်နည်းအတိုင်း စုဆောင်း၍ ရေးစေချင်သည်မဟုတ်။

J. A. S.

ဂရိတ်-အင်္ဂလိပ်အဘိဓာန်တတိယတွဲ အကြောင်း။

မြန်မာအဘိဓာန်ကြီးတခုထွက်ပေါ်ရန်လိုလားသောသူများသည်။ ယခုပေါ်ထွက်လာသော။ ဂရိတ်-အင်္ဂလိပ်အဘိဓာန်အကြောင်းတော်ပြချက်များကို။ ကြားသိရန်အာရုံပြုကြလိမ့်မည်ဖြစ်သဖြင့်။ အမြွက်မျှ ရေးသားတော် ပြပါအံ့။

ဤအဘိဓာန်၌။ ပုံနှိပ်ထားသောစာလုံးများမှာသေး၏။ သို့သော်။ ကောင်းကောင်းကြီး။ ထင်ရှားရှင်းလင်းပေ ၏။ စာတမျက်နှာတွင်စကားခွန်းပေါင်း-၁၀၀-လောက်ခန့်ရှိ၏။ ဂျပ်ဆင်ခေါ်မြန်မာအင်္ဂလိပ်အဘိဓာန်မှာ။ စာတမျက် နှာ၌အခွန်းပေါင်း ၅၀၀ မျှလောက်သာဝင်၏။ သို့ဖြစ်၍။ မြန်မာအဘိဓာန်သစ်ကို။ အဆမတန်မကြီးစေ၍။ ဂရိတ်သက် သာစေရန်။ ယခုကာလပုံနှိပ်နေကြ။ မြန်မာအက္ခရာထက်ခပ်သေးသေးစာလုံးဖြင့် ရိုက်နှိပ်ရလိမ့်မည်အပြင်။ စာမျက် နှာအရွယ်ကိုလည်း။ ဂျပ်ဆင်အဘိဓာန်ထက်ကြီးစေရမည်။

အမည်နာမများ ထည့်သွင်းဘော်ပြခြင်း မှာလည်း။ မှတ်သားဘွယ် ကောင်း၏။ နတ်အမည်များပါဝင်၏။ ထင်ရှားကျော်စောသောလူ။ မြို့ရွာအမည်ပင်ဖြစ်စေကာမူ။ တစုံတခုသောအသုံးအဆောင်ဝတ္ထုတခုခုကို။ ၎င်းတို့အ မည်တပ်၍ခေါ်ဝေါ်သမုတ်ခြင်းမရှိခဲ့လျှင်မပါဝင်ရ။ ဤနည်းကိုအတုယူ၍။ မြန်မာအဘိဓာန်ကိုပြုစုပါလျှင်။ နတ်အ မည်များ။ ၎င်းတို့ဘုံအမည်များမှာပါဝင်ရမည်။ ရန်ကုန်၊ မန္တလေးသောအမည်များမှာထင်ရှားသော်လည်း။ ၎င်းတို့ကို ဝတ္ထုတခုခုအမည်တပ်ခေါ်ခြင်း မရှိသဖြင့်ထည့်ရ။ ပုသိမ်။ စကု။ မြကလေး အစရှိသော အမည်များမှာ။ မြို့ငယ် ရွာငယ်။ များစွာထင်ရှားကျော်စောသောအမည်များမဟုတ်စေကာမူ။ ထီးဆန်းကြီး ထမီဟူသောဝတ္ထုတခုခုကို။ ၎င်းတို့အမည်တပ်၍ခေါ်ဝေါ်သမုတ်ကြသဖြင့်။ မြန်မာအဘိဓာန်တွင်ပါဝင်ရမည်ဖြစ်၏။

စာအုပ်လွှဲအပ်ပြီးကြောင်း။

လွန်ခဲ့သောလက။ အဘိဓာန်အတွက်။ ကိုးခဏ်းပျိုဦးကာနှင့်ကင်းဝန်မင်းကြီးလန်ဒန်သွားနေစဉ်မှတ်စာတမ်း များမှာစကားစုဆောင်းပေးရန်လူလိုကြောင်းထည့်သွင်းကြော်ငြာရာ။ ၎င်းစာအုပ်များမှရေးကော်စုဆောင်းပေးရန် တာဝန်ခံသောသူများပေါ်လာသဖြင့်လွှဲအပ်ပြီးစီးပြီ။

နောက်ထပ်လူလိုကြောင်း။

မြန်မာစာညွန့်ပေါင်းကျမ်း။ ပထမတွဲနှင့် ဒုတိယတွဲများမှ။ စကားများစုဆောင်းရန်လူလိုသေး၏။ ပထမပိုင်း မှာ။ ၁၉၂၂ ခုနှစ်တွင်ထုတ်ဝေ၍။ ဒုတိယပိုင်းမှာ။ များမကြာမီကပင်ထွက်ပေါ်လာ၏။ ၎င်းကျမ်းတွင်ပါဝင်သောက များများနှင့်ထုတ်နုတ်ချက်အချို့များမှာ။ ယခုနေ့အထိ။ အသီးအခြားပုံနှိပ်ပြီးမရှိသေး။ အချို့ရာဇဝင်များမှာ၎င်း။ ဂီတ ကျမ်းများမှာ၎င်း။ ပါဝင်ပြီးဖြစ်သောထုတ်နုတ်ချက်များကိုကား။ မူရင်းစာအုပ်မှရေးကောက်ရန်တာဝန်လွှဲပြီးဖြစ်သ ဖြင့်။ ရေးကောက်စုဆောင်းရန်မလို။ ရေးကောက်ရန်လိုသောစာများမှာ။ မည်သည့်အခါကမှပုံနှိပ်ပြီးထွက်ပေါ်ပြီ ဟုမကြားဘူးမတွေ့ဘူးသေးသေး။ ရတု ရကန်။ အဲ အဲ။ လူးတားအစရှိသောကဗျာများနှင့်အချို့စကားပြင်ဟောင်း ကြီးများသာဖြစ်၏။ သို့ကြောင့်။ ရေးကောက်ရန် သင့်လျော်သောစာများကို။ စာကြည့်မည့်သူထံသို့သောစာအုပ်တွင် မှတ်သား၍ပေးရမည်။

အထက်ပါကျမ်းများကိုတည်ပြုပြင်ဆင်သူမှာ။ ကိုးခဏ်းပျိုဦးကာကျမ်းပြုစုသူ။ ကြက်သရေဆောင် ရွှေစ လွယ်ရမင်းဦးကျော်ထွန်းပင်ဖြစ်၏။ ခက်ခဲနက်နဲသောဝေါဟာရ။ ပေါရာဏစကားအချို့ကို။ အောက်ခြေမှတ်ချက်အ ဖြစ်ဖြင့်ဘော်ပြထားပေ၏။ သို့သော် အဓိပ္ပါယ်မဘော်ပြခဲ့သောခက်ခဲသောစကားများလည်းကြွင်းကျန်သေး၏။ ဤ

ကျမ်းကို။ မူအမျိုးမျိုးများနှင့် တိုက်ဆိုင်ပြုစုကြောင်းအောက်ခြေမှတ်ချက်များမပါရကား။ အသင့်အတင့်နှလုံးသွင်း၍ ပြုစုသည်ဟုဆိုရပေမည်။ ၎င်းကျမ်းပဌမတွဲမှ။ အချို့ကဗျာများကိုရွေးချယ်၍။ ကြည့်မြင်တိုင်ဆရာကျော်က ဦးကာရေးပြီးသဖြင့်။ အတိဝန်အတွက်၎င်းကျမ်းမှစကားစုဆောင်းရေးကောက်သူမှာအကူအညီရနိုင်၏။

J. A. S.

နံပါတ် ၁၁ [No. XVI]

(စကားပြောရာမှဝေါဟာရများမှတ်သားစုဆောင်းခြင်း)။

မြန်မာအဘိဓာန်တစ်ခုဖြစ်မြောက်ရန် ကြံစည်အားပေးသောပုဂ္ဂိုလ်များက။ ဒေသန္တရအလျောက်။ သူသူငါငါပြောဆိုသုံးစွဲကြသောစကားများကိုလည်း။ စာပေကျမ်းဂန်များမှ။ စကားများရေးကောက်ထုတ်နုတ်ဘိသကဲ့သို့။ စုဆောင်းမှတ်သားရန်ရည်ရွယ်ချက်ရှိ၏။ ဤသို့စကားပြောရာမှ မှတ်သားစုဆောင်းရန်မှာ။ စာကြည့်၍ဝေါဟာရများရေးကောက်ထုတ်နုတ်နေကြသောသူများသာမက။ မြန်မာဘာသာကိုလိုလားသောစာကြည့်၍ရေးကောက်စုဆောင်းရန်အခွင့်မသင့်သောသူများကလည်း။ မှတ်သားပေးကြလိမ့်မည်ဟုမြော်လင့်ခဲ့၏။ ယခုနေ့အထိစာအုပ်များမှစကားထုတ်နုတ်စုဆောင်းသူအနည်းငယ်များကသာ။ စကားပြောရာ၌ကြားသောစကားများကိုမှတ်သားပို့ကြ၏။ အခြားသူများထံကအနည်းငယ်မျှမခိုကြသဖြင့်။ ကြံစည်အားပေးသောပုဂ္ဂိုလ်များ၏ မြော်လင့်ချက်မှာမပြည့်စုံသေး။

အဘိဓာန်အတွက် ဝေါဟာရစကားများစုဆောင်းခြင်းမှာ။ စာပေကျမ်းဂန်များမှ။ အစပြု၍ဆောင်ရွက်ရန်သာ၍အရေးကြီးသည်ဟုသင်မြင်ခဲ့၏။ သို့အတွက်စကားပြောရာမှ မှတ်သားစုဆောင်းရန်မည်သူ့ကိုမျှ ထိထိရောက်ရောက်ဘိုက်တွန်းနှိုးဆော်ခြင်းမပြုခဲ့ရသေး။ ယခုသာစာပေကျမ်းဂန်များမှ။ ဝေါဟာရစကားများ စုဆောင်းနေကြသည်မှာ။ ၂-နှစ်ရှိပြီ။ စုဆောင်းခြင်းပြီးမြောက်နိုင်မည်မှန်းခြေနှစ် ထက်ဝက်ကျိုးပြီဖြစ်၍။ စာပေထည်းမှသာမဟုတ်ဘဲ။ အသွတ်စကားများကိုလည်းစုဆောင်းပေးပြီကြရန်အချိန်ကာလတိုင်ရောက်လေပြီ။

ထို့ကြောင့်စကားပြောရာမှ။ ကြားသည့်အတိုင်းဝေါဟာရများစုဆောင်းမှတ်သားပေးလိုသူအသီးအခြားထွက်ပေါ်လာလျှင်။ ကျွန်ုပ်တို့မှာများစွာဝမ်းမြောက်ပါမည်။ စာအုပ်ထည်းမှရေးကောက်ထုတ်နုတ် နေကြသောသူများမှာ။ စကားစုဆောင်းခြင်းကောင်းစွာနားလည်းကြပြီးဖြစ်၍။ ၎င်းသူများအား။ ဤအလုပ်သစ်ကိုစတင်လုပ်ဆောင်ကြရန်တိုက်တွန်းရခြင်းဖြစ်သည်။ ရေးကောက်ရန်လိုသောစကားများမှာ။ အနည်းငယ်ထူးခြားသော။ သို့မဟုတ်အပြောနည်းသောစကားများအရပ်ဒေသအလိုက်ပြောဆိုသုံးစွဲလေ့ရှိသောအသုံးအနှုန်းများ။ အသံထားကွဲလွဲသောစကားများပါစုဆောင်းမှတ်သားကြရန်ဖြစ်၏။

အောက်ပါအသုံးအနှုန်းများမှာ။ လူသူလေးပါးနှင့်များစွာမဆက်ဆံသောအရာရှိတဦးကပင်ရေးသားပေးရှိနိုင်သဖြင့်။ စကားပြောရာမှဝေါဟာရများစုဆောင်းရန်မည်မျှလောက်လိုသေးကြောင်းထင်ရှားစေလိုမည်။

ပွင့်နီကပ်သည်-နှမ်းပင်၌။ ဆွဲခြင်း၏လက္ခဏာဖြစ်သောအပွင့်နီပေါက်ခြင်း။

ရေစပ်စပ်ရောက်သည်-ရေအနည်းငယ်မျှရောက်သည်။

မိုးကွင်းပေါ်ရှိ။ သိပ်အုပ်။ သမင်လယ်ပြန်။ မြေခွင်း-၎င်းစကားများမှာ။ ကလေးသူငယ်တို့ဂုဏ်တမ်းရာ၌။ အသုံးပြုသောစကားများဖြစ်၏။

ပိန်ညှင်းပြောက်နှား-အနက်ပေါ်မှာအမြဲကွက်ရှိသောနှား။

ကရင်အောင်။ ပိန်။ ကုလားအောင်-အစရှိသောငရုတ်သီးငယ်တမျိုးထည်း၏အမည်များ။

မီးလောင်ကြက်ခွဲ-ကျေးရွာများမှာ။ စာပေပရိဝိုက် အဟောင်းအခြင်းများမီးလောင်သွားသည်။ ကြက်ကိုက်သွားသည်ဟုဆိုလိုသည်။

ဖန်ဖန်ရန်ရန်ရသည်-အနည်းငယ်ရသည်။

စာဝဦး-အညိုရောင်အဝါရောင်အမွှေးရှိ၍နှုတ်သီးအနက်နှင့်ငှက်ဝယ်။

နဝလီပို့သည်-လှေအငှါးပို့သည်။

စကားပြောရာမှ။ စုဆောင်းမှတ်သားပေးလိုသူများအား သတိပေးလိုသည်မှာ။ မှတ်လိုရင်းစကား။ ၎င်းစကားတည်ရှိရာ၊ ရွှေနောက်စကားများကို မိမိကြားသည့်အတိုင်းမှတ်သား၍၊ မည်သည့်ရှိရာမှာ ကြားသည်။ မည်သည့်လူမျိုးပြောသည်ဟူ၍လည်း။ အသေအချာဘော်ပြရမည်။ မိမိကိုယ်တိုင်ကြံစည်စိတ်ကူးပြီး။ စကားဆင်၍မရေးရ။ ဤသို့သူငယ်ငါးရက် တရက်မြှက်ဆိုသည့်အတိုင်း။ မှတ်သား၍ပြုသောစကားများမှာ။ စာအုပ်ထည်းမှရေးကောက်သောစကားများနှင့်တကွ ထည်းထား၍ဆုပေးလိမ့်မည်။ ဤသို့သောစကားများအတွက်၊ လစဉ်ဝေါဟာရစကားအရစာရင်းတွင်နောက်ထပ်၍စက္ကူတရွက်မဆက်ရဘဲနေရာရှိပါက အသီးအခြားဘော်ပြမည်။

စကားပြောရာမှဝေါဟာရမှတ်သားရန် အကောင်းဆုံးသောနည်းလမ်းမှာ။ မှတ်လိုသောစကား။ ၎င်းစကားတည်ရှိရာ ရွှေနောက်စကားများကို ကြားလျှင် ကြားခြင်းမှတ်သားခြင်းပင်ဖြစ်၏။ အကြောင်းကိုဆိုသော်။ စကားအထူးအဆန်းတခွန်းကို မှတ်မိနိုင်သော်လည်း။ ရွှေနောက်တွဲ၍ပြောသောစကားများကိုကား။ အလွယ်တကူမမှတ်၏။

စာအုပ်များလွှဲအပ်ရန်လူလိုသေးကြောင်း။

လွန်ခဲ့သောလက၊ မြန်မာစာညွန့်ပေါင်းကျွမ်းပထမတွဲနှင့်ဒုတိယတွဲများမှ။ စကားစုဆောင်းရန်လူလိုသေးကြောင်းကြော်ငြာရာ။ ယခုနေ့အထိရေးကောက် စုဆောင်းပေးလိုသူများ မပေါ်ပေါက်သေး။ ၎င်းကျွမ်းများမှ စကားစုဆောင်းပေးလိုလျှင်ကျွန်ုပ်တို့ထံအကြောင်းကြားပ။

ကာလပေါ် ဝတ္ထုများမှလည်း။ စကားစုဆောင်းရန် လူလိုသေး၏။ မည်သူမဆို ဝတ္ထုများမှ စကားစုဆောင်းပေးလိုပါက၊ မိမိတို့အလိုရှိသောဝတ္ထုကိုညွှန်၍၊ ကျွန်ုပ်တို့ထံအကြောင်းကြားပ။ J A. S.

နံပါတ် ၁၂ [No. XVII]

အထက်ကျော်ကာလက၊ မြန်မာပြည်မှာနေဘူးသော၊ မစ္စတာမောရစ်ရွစ်ဆဲလ်အမည်ရှိ အင်္ဂလိပ်သာသနာပြု ဆရာတယောက်သည်။ မိမိဖြည့်စွက် မှတ်သားချက်များ ရေးသွင်းပြီးပါသော မြန်မာအင်္ဂလိပ် အဘိဓာန်တအုပ်ကို၊ အဘိဓာန်ကော်မီတီထံသို့လိုသလောက်အချိန်ကာလတိုင်အောင် သုံးစွဲရန်မကြာမီက၊ ဘီးလပ်မှနေ၍ ဦးလိုက်လေသည်။ ၎င်းဖြည့်စွက်ချက်တို့မှာ မူရင်းစာ၏ဆယ်ပုံတပုံအောက် များစွာမလျော့လှပ။ ပုဒ်သစ်၊ စကားအတွဲသစ်များအပြင်၊ မူရင်းပုဒ်တို့၏ အဓိပ္ပါယ်ကို၊ တိုးတက်ရှင်းလင်းစေရန်၊ အကိုးအကားများ လက်ရေးဖြင့် ရေးသွင်းထားကြောင်းတွေ့ရှိရသည်။ ဝေါဟာရများကို ရေးသွင်းစုဆောင်းသည့်နည်းမှာ၊ ပုဒ်တိုင်းအတွက်စကားအပြောအဆိုကို ကြားရသောအရပ်ဌာန။ စာထွက်စကားဖြစ်လျှင် ၎င်းစကားထွက်ရာ စာအမည်နှင့် စာမျက်နှာများကိုကား၊ မမှတ်ဘဲ၊ ဗုဒ္ဓဘာသာနှင့်စပ်လျဉ်းသောစကားများအတွက်သာလျှင်၊ စာအမည်နှင့် စာမျက်နှာနံပါတ်ကိုမှတ်သားသဖြင့် ကော်မီတီဘို့၏ ပြဋ္ဌာန်းချက်အတိုင်း။ အတိအကျ မဟုတ်သေး။ သို့တည်းဖြစ်စေကာမူ။ ၎င်းဆရာ၏ဖြည့်စွက်ချက်များကို အောက်ပါအတိုင်း အသုံးပြုနိုင်ပါလိမ့်မည်။ ကျွမ်းဂန်များမှာ ပါဝင်သောစကား အချို့တို့ကို မတော်တဆအဘိဓာန်အတွက် စာဘတ်သူတို့ကမျက်စိလျှမ်း၍ ကြွင်းကျန်ခဲ့ပုံ၊ ထိုဖြည့်စွက်ချက်တို့က၊ သဘာပေးဘိသကဲ့သို့ ပြုပေလိမ့်မည်။ မကျန်သည့်တိုင်အောင်၊ ထိုဆရာ၏အဓိပ္ပါယ် ဘော်ပြချက်တို့ကို အမှီသဟံ ပြုနိုင်ပေမည်။

စာထွက်မဟုတ်ဘဲ အလွတ်နှိုက် ကြားရ၍ ထည့်သွင်းမှတ်သား ထားသော ဝေါဟာရများမှာမူ။ သာ၍ အသုံးဝင်ရန်ရှိ၏။ အကြောင်းကိုဆိုသော်။ လွန်ခဲ့သော နှစ်လလောက်က အဘိဓာန်မှတ်စုများမှာ ပါရှိသည့် အတိုင်း၊ မည်သူ့ကိုမျှအလွတ်ကြားရသောစကားများကိုစုဆောင်းမှတ်သားကြရန် နှိုးဆော်၍မရသေး။ ဆရာရွစ်ဆဲလ်ရေးမှတ်ထားသော စကားစုမှာ၊ တလင်း၏အစား သလင်းဟုရေးမှတ်ခြင်းကို ထောက်ထားသဖြင့်၊ အညာမှနေထိုင်လျက် ရေးမှတ်သည်ဟုသိရှိရ၏။ အခြားသော လက္ခဏာများကို ထောက်ထား၍၊ မန္တလေးမြို့မှာနေအထိုင်များသည်ကိုလည်း တွေးထင်ရသည်။ ဒေသန္တရအလျောက် ပြောဆိုသုံးစွဲလေ့ရှိသော စကား အသုံးအနှုန်း များကိုလည်း။ ထိုဆရာ၏အပြုအမူကိုအားကျ၍ အခြားသောပုဂ္ဂိုလ်များက နည်းယူပြီးလျှင်၊ အသီး အသီး၊ အသက၊ အသက မိမိတို့နေထိုင်ကြသောအရပ်ဒေသတို့အတွက်ဆောင်ရွက်ကြရန်ကောင်းပေသည်။

၎င်းဖြည့်စွက်ချက်များပြားကြောင်း အထက်ဘော်ပြပြီး ဖြစ်သည်။မည်သို့အတိုးတန်သည်ကို အကျဉ်းအား ဖြင့်ဘော်ပြရန်ခဲယဉ်း၏။သို့သော်အမျိုးအစားအတိုင်းခွဲ၍ ထုတ်ဘော်ပြခြင်းအားဖြင့် စာဘတ်သူများအား မြည်း စမ်းကြည့်စေရမည်။

(၁) အဘိဓာန်ဟောင်း၌လုံးလုံးကြွင်းကျန်နေသော ပုဒ်များမှာ။ပါဠိ-ဥပရာဇာ၊ ကရဝိတ် (ဘောင်) သူရသတ္တိ၊ ဒုလ္လာ၊ ဓာတုဘေဒ၊မြန်မာ-ကတောကဗျော၊ ကလဲစားချေ၊ အိုးမဲ၊အမူဆင်၊ ပေါက်ခွန်၊ ၎င်းပြင်ယခု ကာလအဓိပ္ပါယ် တမျိုးနှင့်သုံးသော စကားများ။လိပ်ပြာ (ရေစုတ်စက်မှာ ရေအဖွင့်အပိတ်သံပြား) စက်နှိုး (စက် များပေါ်မှဖြစ်သောစကား) ဆောင်းပါးစာ (သတင်းစာများပေါ်မှအဓိပ္ပါယ်ပြောင်းသောစကား။)

(၂) သဒ္ဒါအရာမှာလည်းလစ်ဟင်းခြင်းမရှိ၊ ဥပမာ၊ လိမ့်ဟူသောပုဒ်သည် အနာဂတ်နှင့်သာဆိုင်သည် မဟုတ်။မည်သည့်ကာလ၌ကံမဆို တာဝန်မခံဘဲပြောလိုလျှင် သုံးစွဲနေကျ ပုဒ်ဖြစ်ကြောင်း အကိုးအကားနှင့် တကွ ရေးသောမှတ်ချက်ဖြစ်-ဆိုသည့်စကား၏ မူလအဓိပ္ပါယ်မှ မည်ကဲ့သို့ အဓိပ္ပါယ် ကွဲပြားသွားသည့် အကြောင်း ဘော်ပြသောမှတ်ချက်များမှာ များစွာအတိုးတန်ပေ၏။စကားပြောရာမှာအကြောင်းတခုက။ အကြောင်းတခုသို့ ကူးလိုသော်၊သုံးနေကျ၊ဒါထက်ဟူသော စကားကဲ့သို့ အပိုက်ချင်းဆက်သော သမ္ပန္န ပုဒ်များကိုလည်းအဓိပ္ပါယ် ရှင်းလင်းချက်နှင့်တကွ ဤဆရာကြီးမှတ်ချက်စုမှာတွေ့ရသည်။

(၃) စကားပုံများလည်း မျဉ်းကြောင်းခြားညွှပ်လျက်၊ ၎င်းအဘိဓာန်စာအုပ်အဆုံး၌ရှိသော ပလာစာ ရွက်များမှာ အမြောက်အမြားပါသည်။

(၄) တဘာသာမှဝင်လာသောစကားများကိုလည်းရေးမှတ်ပြီးတွေ့ရသည်။ဥပမာ၊စစ်ပီရီ (စစ်သား) မိုင် (မြန်မာတိုင်ထက်ဝက်၊ငါးရာတွင်း) တာယာ (ကြက်ပေါင်ဘိန်း) သို့သော် မော်တော်ကားသမားတို့ သုံးလေ့ ရှိသော ကျွတ် ဆိုသောအင်္ဂလိပ် စကားပျက်ကို မတွေ့ရ။ဤကဲ့သို့ စကားမျိုးများနှင့် ပတ်သက်၍၊ အဘိဓာန်မှာ ထည့်သွင်းဘူး၊မသွင်းဘူး ကော်မီတီများ ဆုံးဖြတ်ချက်မရှိသေး၊သို့ရာတွင် ဤမျှလောက်အသုံးများသော စကားစု ကိုမထည့်သွင်းဘဲ နေနိုင်မည်မဟုတ်၊ အဘယ်ကြောင့်ဆိုသော်၊ ယခုခေတ်အခါမှာ ရှောင်ပြော၍ မဖြစ်နိုင်ပဲ။ အချို့သောဝေါဟာရများလည်း အသက်တို၏။ဥပမာ စစ်ကြီးမဖြစ်မှီ မြန်မာစစ်သားတိုင်း မိမိတို့ကိုယ်ကိုစစ်ပီရီ ဟုခေါ်ကြ၏။ထိုနောက် မြန်မာတပ်သစ်များ ဖွဲ့စည်းပြီးသော် စစ်ပီရီအစား စစ်သားဟု အပြောများကြ၏။

(၅) ဘန်း စကား၊ ကလေး စကား များလည်း မကျန်ပါ။ဥပမာ ထောက်တို၊ ရန်မလို၊ သူ့ထက်ကဲ၊ ရွှေရည်ပွတ်၊ညီပုကလေးဟူသော လက်အခေါ်အဝေါ်များလည်းပါသည်။ရွှေရည်ပွတ်အစား အချို့ကရွှေပြည်စိုး၊ ရွှေကျည်စွပ်ဟူ၍လည်းခေါ်ကြသည်။

ဤမျှလောက် အများအပြား မှတ်သားထားသည့် အထည်းက၊ အများအယွင်း ကင်းနိုင်ရန်မရှိ၊ဖိုးဖိုနှင့် တုံးလုံးဖိုတို့၏ အဓိပ္ပါယ်မှာ မြန်မာပန်းပဲအတွက် သုံးစွဲရင်းဖိုသည်၊ ဖိုးဖို သို့မဟုတ် တုံးလုံးဖို ဖြစ်သည်။ ဤနှင့် စကားစစ်မိသဖြင့် လက်မှုပညာသည်တို့အသုံးအနှုန်းများကို မည်သူမျှစုံလင်အောင် မမှတ်သေးပဲ။ အများအား ဖြင့် မြန်မာလူမျိုးတို့က၊လက်မှုပညာများကို အသေးအသိမ်ထင်၍လိုလားခြင်းမရှိကြသဖြင့် လက်မှုပညာသည်တို့ ကိုမေးမြန်း၍မှတ်ယူရလိမ့်မည်။

မစ္စတာရွစ်ဆဲလ်ကျေးဇူးပြု၍ ပို့လိုက်သောအဘိဓာန်စာအုပ်ကို အဘိဓာန်သစ်ရေးသားစီရင်သောအခါ ကျမ်းပြုဆရာ အယ်ဒီတာများ၏ အမြဲလက်သုံး ပြုစုပေးမည်ဖြစ်ကြောင်း။

J.A.S.

နံပါတ် ၁၃။

ဘုန်းတော်ကြီးဦးဝိသုဒ္ဓါစာရထံ ပြန်ကြားချက်။

မြန်မာအဘိဓာန်ပြုခြင်းနှင့် စပ်လျဉ်းသည့်အကြောင်းဟု ခေါင်းတပ်လျက်၊ရန်ကုန်မြို့ ဥယျာဉ်နံပါတ် ၈၁၊ ဓမ္မာသီပတိတိုက်တွင် သီတင်းသုံးနေတော်မူသော အရှင်ဦးဝိသုဒ္ဓါစာရကိုယ်တော်က။ ၁၉၂၈ ခု၊ မတ်လ ၂၄ ရက် နေ့ထုတ် သူရိယသတင်းစာတွင်။ အဘိဓာန်အတွက် ဝေါဟာရဆောင်းခြင်းဖြင့် ကူညီနေကြသော ရဟန်းရှင်လူ

များအား။ ထင်ယောင်ထင်မှား ဖြစ်စေတတ်သော စာမျိုးကိုရေးသားတော်မူ၏။ စင်စစ်အားဖြင့်၊ ယခုပြုစုမိမိနေသော လုပ်ငန်းသည်။ တဦးတယောက်သည်းအတွက် အကျိုးရှိစေရန် မဟုတ်။ အထက်ကျော် ကာလကလည်း။ တကြိမ်တခါမျှ မပေါ်ဘူးသည့်ပြင်။ မြန်မာဘာသာကိုလိုလားသော နောင်လာ နောက်သားများအတွက် အခွန်ရှည်ကြာစွာ အရေးတယူသုံးစွဲနိုင်လောက်မည့် ကျမ်းကြီးဖြစ်ပါသဖြင့်။ တစုံတခုမိမိတို့စိတ်၌ သံသယရှိဟန်ကြပါမူ။ ဦးစွာ ကျွန်ုပ်တို့ကိုသာ တိုက်ရိုက်စုံစမ်းခြင်း။ အကြံဉာဏ်ပေးခြင်းများကိုသာ ပြုအပ်၏။ မိမိ၏ အတ္တနောမတိ ဖြင့်တပ်အပ်မသိတ်။ ၎င်းလုပ်ငန်းကြီးသို့ ထိခိုက်၍ဖြစ်စေ။ ဝေါဟာရစကားများ စုဆောင်းခြင်းဖြင့် ကူညီနေကြသောပုဂ္ဂိုလ်များအား ထင်ယောင်ထင်မှား ဖြစ်စေတတ်သော အကြောင်းအချက်တို့ကို။ သတင်းစာမှနေ၍ ရေးသားဘော်ပြရန် အလျဉ်းမသင့်ပါကြောင်း။

ဘုန်းတော်ကြီး၏ဆိုလိုရင်းအဓိပ္ပါယ်အကျဉ်းချုပ်မှာ။ (၁) မြန်မာဘာသာတွင်းမဂဓ။ မဂဓပျက်။ သက္ကဋ။ သက္ကဋပျက်။ တလင်း။ ရှမ်းမှစ၍ ဘာသာအမျိုးမျိုးရောထွေး၍ အမြောက်အမြားပါဝင်ရကား။ ဝေါဟာရ တလုံး၏လိုရင်းအနက်သို့ တိုက်ရိုက်ကျအောင် ကောက်နှုတ်ဆုံးဖြတ် စီရင်ရခြင်းသည်။ အလွန်ခဲယဉ်းသောစာ ဖြစ်ချေသည်။ (၂) သို့အတွက်ဝေါဟာရတလုံးလျှင် တပြားနှုန်းဆူသည်။ ဆင်နားရွက်ကြက်မှာတပ်တိသကဲ့သို့ငင်း။ သူကြီးဟင်းလိုက်ခိုင်းဘိသကဲ့သို့ငင်း။ အလွန်ပင် သေးနှပ်လှသော ဆူဖြစ်ပါသည်။ ဤသို့ဆူနှုန်း သေးနှပ်ရကား။ မြန်မာဘာသာလည်း သေးနှပ်သိမ်ဖျင်း နှုတ်မြှက်၍မျှမပြောဝံ့သောဆူဖြင့် အရည်ညှစ်သူတို့ကိုစီရင် ဆောင်ရွက်စေသည်ဟူသောအဖြစ်အနေမျိုးသို့ ရောက်ကြောင်း။ (၃) ထို့နောက် ဦးထွန်းငြိမ်း အဘိဓာန်နှင့် နှိုင်းယှဉ်၍ စာမျက်နှာနှစ်ထောင်ထားပြီးလျှင် စာတမျက်နှာမှာ ဝေါဟာရပေါင်း ၄၀ ကျော်ရှိ။ ယခုစုဆောင်းနေသောမြန်မာအဘိဓာန်မှာ။ ဝေါဟာရတလုံးလျှင် တပဲကျပေးခွဲပါမူ။ ၄၅၀၀ဝိ ခန့်သာ ကျန်ရန်ရှိကြောင်း ဘော်ပြတော်မူ၏။

ရှင်းလင်းချက်။ ။ အထက်ပါနံပါတ် ၁ ဘော်ပြချက်မှာ ခဲယဉ်းကြောင်းမှန်ပါ၏။ သို့သော်ထိုအလုပ်မှာ။ စကားစုဆောင်းနေသူများ၏ အလုပ်မဟုတ်။ ကျမ်းပြုဆရာအယ်ဒီတာ၏ လုပ်ငန်းသက်သက်ဖြစ်ပါသည်။ အကယ်၍ စကားစုဆောင်း ကူညီနေသူများက။ မိမိတို့တတ်စွမ်းသလောက် အဓိပ္ပါယ်များ အကျယ်တဝင့်ဘော်ပြလိုလျှင် ဘော်ပြနိုင်၏။ သို့သော်တစုံတရာ မှားယွင်းတိမ်းပါးပါက အနည်းငယ်မျှတာဝန်မရှိ။ မိမိဘော်ပြချက်မှာ။ ကျမ်းပြုဆရာကိုကူညီညှိနှိုင်းခြင်းမျှသာဖြစ်၏။ ဘုန်းတော်ကြီးက။ ယခုကူညီစုဆောင်း ရေးကောက်နေကြသောသူများအားလုံး ကျမ်းပြုဆရာကဲ့သို့။ ၎င်းစကားသည် ပါဠိမှ လာသည်။ သက္ကဋမှလာသည်။ တလင်းမှဆင်းသက်သည်။ မည်သို့အဓိပ္ပါယ်ရသည်။ မည်သည့်ကဗျာ၌။ မည်သို့အဓိပ္ပါယ်မျိုးနှင့်သုံးသည်။ မည်သည့်ကျမ်း၌ အဓိပ္ပါယ်မည်သို့ ပြောင်းသွားသည်အစရှိသဖြင့်။ ကျမ်းအကျိုးအကားနှင့်တကွ တာဝန်ခံ၍ ဘော်ပြရလိမ့်မည်ဟု ထင်ဟန်လက္ခဏာရှိ၏။ ယခုစုဆောင်း နေကြသော ပုဂ္ဂိုလ်များ အားလုံးကလည်း ဤသို့ရေးနိုင်ကြမည် မဟုတ်။ ရေးနိုင်ကြသော ပုဂ္ဂိုလ်များကလည်း ဝေါဟာရ တလုံးလျှင် တပ်နှုန်း။ နှစ်ပဲ နှုန်းထား ကလေးဖြင့် ရေးကြမည်မဟုတ်။ စကားစုဆောင်းပေးသူတို့က။ မိမိတို့တာဝန်ခံထားသောစာအုပ်မှ ထုတ်နှုတ်ရေးကောက်သင့်သောစကားများကိုထုတ်နှုတ်ပေးခြင်း။ ၎င်းထုတ်နှုတ်သောစကား တည်ရှိရာ။ ရှေ့နောက် စကားအစီအစဉ်ကိုမူရင်းအတိုင်း အဓိပ္ပါယ် ပေါ်လာအောင် ရေးကူးပေးရန်နှင့် နောင်ကျမ်းပြုဆရာစစ်ဆေးသောအခါ။ စစ်ဆေးလိုသောစကား အလွယ်တကူရှာဖွေနိုင်ရန်။ ကျမ်းအမည် စာမျက်နှာနံပါတ်နှင့် စာကြောင်းရေသာ သေချာစွာ ဘော်ပြရန်တာဝန်ရှိပါသည်။

နံပါတ် ၂ အတွက် ရှင်းလင်းချက်မှာ။ နောက်ဆုံးမှဖြေပါမည်။ နံပါတ် ၃ အတွက် ရှင်းလင်းချက်— ဘုန်းတော်ကြီး၏ခန့်မှန်းခြေ၌ မြန်မာဝေါဟာရပေါင်း ရှစ်သောင်းခန့်ရှိမည်ဟု ဘော်ပြခြင်းမှာ။ အကွာရာတူ။ အဓိပ္ပါယ်တူဖြင့် ထပ်လျက်နေသောစကားများ။ မလိုသောစကားများပယ်ထုတ်ပြီး။ သုတ်သင်ရှင်းလင်းပြီး။ ပုံနှိပ်ရန် အသင့်ရွေးချယ်ပြီးဖြစ်ခဲ့ပါမူ မှန်လောက်ပါ၏။ ယခုကဲ့သို့ စကားစုဆောင်း နေစဉ်အတွင်း။ မည်ကဲ့သို့အလိုရှိသော ဝေါဟာရများသာရရှိနိုင်ရန်ဖြစ်နိုင်ပါအံ့နည်း။ အဘိဓာန်အတွက် စကားစုဆောင်းသူပေါင်း ၉၀ ကျော်ရှိ၏။ ထိုသူများမှာ မြန်မာနိုင်ငံအတွင်း အနှံ့အပြား နေရကား။ တယောက်မှတ်ထားသော စကားကို။ တယောက်က။ ထပ်မံ၍ မမှတ်အောင် မည်သို့စီမံနိုင်မည်နည်း။ ဥပမာ—အမွန်ဟူသောစကားတလုံးကို လူတယောက်ကရေးကောက်၏။ ကျန်လူပေါင်း ၈၉ ယောက်ကလည်း ထိုစကားကို။ မိမိတို့ကြည့်သော စာအုပ်၌တွေ့ပါက ရေးကောက်ဦးမည်ပင်ဖြစ်၏။ သို့အတွက် လူတယောက်လျှင်။ အမွန်ဟူသောစကားကို တကြိမ်ကျစီ ရေးကောက်ကြပါလျှင်။ ကျွန်ုပ်တို့

၌ အမွန်ပေါင်း ၉၀ ထပ်လျက်ရ၏။ အကယ်၍ မိမိရေးကောက်ပြီးဟု မမှတ်မိလျှင်၊ နောက်ထပ်မံ၍ပင် မှတ်သား ဦးမည်ဖြစ်သဖြင့် အမွန်ပေါင်းမည်ရွှေ မည်မျှ ထပ်လျက် နေမည်ကို စဉ်းစားနိုင်ပါသည်။ အခြား ဝေါဟာရများ လည်း။ ထိုအတူ အမွန်ဟူသောစကားကဲ့သို့ ထပ်ခါတလဲလဲပင် နေပေမည်ဖြစ်၏။ သို့ပါ၍ ဦးပိသုခ္ခါစာရအရှင် သူမြတ်၏။ မှန်းခြေစာရင်းအရ တစ်ကျပေးရပါမူ။ စကားတလုံးအတွက် အနည်းဆုံး ၅ ကျပ်လောက်ကျကုန်မည် ဖြစ်၏။ စကားမထပ်ဘဲ။ အဓိပ္ပာယ်တမျိုးစီနှင့် အသားတင်ဝေါဟာရ ရှစ်သောင်းရရန်မှာလည်း လွယ်ကူသောအ လုပ်မဟုတ်။ ဘီးလပ်မြို့၌။ ယခုနောက်ဆုံး ထွက်ပေါ်သော အင်္ဂလိပ် အဘိဓာန်သစ် အတွက် ဝေါဟာရပေါင်း ၀းသန်းကျော်မျှ စုဆောင်းမိသောအခါ။ ကျမ်းပြုဆရာက ပြည့်စုံလုံလောက်ပြီဟု အောက်မေ့လျက်။ အကွရာ အ လိုက်သူ အခင်းနှင့်သူ။ ပိုင်းခြားဝေဘန်၍ ကြည့်ရှုစစ်ဆေး၏။ ထိုအခါလွန်စွာ မပြည့်စုံသေးကြောင်းတွေ့ရကား။ နောက်ထပ် နှစ်ပေါင်းများစွာ ထပ်မံ၍စုဆောင်းရဘူး၏။ ဤသို့နှစ်ပေါင်းများစွာ ထပ်မံစုဆောင်းပြီးနောက်။ မလို သောစကားများကိုပယ်လျက်။ သုတ်သင်ရှင်းလင်းလိုက်ရာ။ အသားတင် ဝေါဟာရပေါင်း ၄၀၇၁၃၄ သာရမည် ဟု လန်ဒန်တိုင်းသတင်းစာ၌ ဘော်ပြ၏။ ဤကား။ ဘုန်းတော်ကြီး ဦးပိသုခ္ခါစာရ၏ မှန်းခြေစာရင်း၌။ ဝေါဟာရ ရှစ်သောင်း။ ငွေငါးထောင်ဟု အလွယ်တကူမိန့်တော်မူခြင်း မဖြစ်နိုင်ကြောင်း သာဓကတည်း။

နံပါတ် ၂ ဖြေဆိုချက်-အထက်ပါ ၃ အချက် ဖြေဆိုခြင်းဖြင့်။ အသားတင် ဝေါဟာရ ရှစ်သောင်း ရရန် ဝေါဟာရပေါင်း မည်ရွှေမည်မျှစုဆောင်းမိမှသာ ရနိုင်ကြောင်း။ မသုတ်သင် မရှင်းလင်းရသေးသော စကားတလုံး အတွက် တပြားနှုန်းထားသဖြင့်။ သုတ်သင်ရှင်းလင်းပြီး ပုံနှိပ်ရန်အသင့်ဖြစ်သောမြန်မာစကားလုံးအတွက် ကုန်ကျ မည့်ငွေမှာ။ ဘုန်းတော်ကြီး၏နှုန်းထားထက် ဆယ်ဆလောက်မက ပိုမည်ဖြစ်ကြောင်း စဉ်းစားနိုင်ပါပြီ။

အထက်ပါဖြေဆိုချက်များမှာ။ အိုးတန်ဆန်ခတ်နည်းအားဖြင့်။ ဘုန်းတော်ကြီး၏ မိန့်တော်မူချက်အတိုင်း ဖြေဆိုခြင်းမျှသာဖြစ်ပါသည်။ စင်စစ်သော်ကား။ အသားတင်ရရန် ဝေါဟာရပေါင်းမှာ ရှစ်သောင်းလည်း က မည်မဟုတ်။ ရရှိသမျှသော ဝေါဟာရအားလုံးအတွက်လည်း ဆုငွေမပေးရ။ ယခုကူညီနေကြသောသူများ ၁၀ ပုံ မှာ ၉ ပုံလောက်က။ ဆုငွေကိုလက်သင့် မခံရုံမက။ စာရွက်ပို သော တံဆိပ်တော်ခေါင်းဘိုးများ။ မိမိကိုးကားရန် ခေါ်ဆောင်အဘိဓာန်ပုံနှိပ်အဘိဓာန်မှစ၍။ အခြား ကိုးကားသင့်သောစာများကို သော်လည်း။ မိမိတို့ကိုယ်ပိုင်ဝယ်၍ အသုံးပြုကြပေ၏။

ဆုပေးခြင်းနှင့်ပတ်သက်၍။ ၁၉၂၇ ခု။ စက်တင်ဘာလ ၆ ရက်နေ့ထုတ် သူရိယသတင်းစာ-စာမျက်နှာ နံပါတ် ၉။ တတိယအကန့် စာကြောင်းခေါ် ၁၀ တွင် “အနေအထိုင် ကျဉ်းမြောင်းသဖြင့်။ မေတ္တာရိသက်သက် အ ခိုက်ကုန်ခံ၍မကူညီနိုင်သောပုဂ္ဂိုလ်တို့အား လက်ဆောင်ဆုငွေများကိုပေးမည်” ဟုအတည်အလင်းဘော်ပြထား ပါသည်။ အဘယ်ကြောင့်ဆိုသော်။ အချို့သောပုဂ္ဂိုလ်များမှာ။ နောင်လာနောက်သားများအတွက် မိမိတို့တတ် စွမ်းသမျှ ပညာအရပ်ရပ်များကို မတိမ်ကော-မပျောက်စေရန်။ ဤထွက်ပေါ်လတ်သော အဘိဓာန်စာအုပ်ကြီး ထဲ၌။ ထည့်သွင်းမြှုပ်နှံထားလိုသော စိတ်ကောင်းဆန္ဒကောင်းများရှိကြ၏။ သို့တည်းဖြစ်စေကာမူ။ အဘိဓာန်လုပ် ငန်းမှာ။ နှစ်ရှည်လများဆောင်ရွက်မှသာ ပြီးစီးနိုင်သဖြင့်။ မိမိတို့ဝမ်းစာအတွက် ကောင်းကောင်းမလုံလောက်ရ ကား။ စိတ်နောက်ကိုယ်မပါနိုင်ဘဲ။ လက်မှိုင်ချကာနေရပေမည်။ သို့အတွက်ကြောင့် ဤသို့ဖြစ်စေရန်။ အဘိဓာန် အတွက် ကူညီခြင်းနှင့်စပ်လျဉ်း၍ ကုန်ကျမည့်စာတိုက်ခေါင်းဘိုး။ မင်အိုး။ ကလောင်မှစ၍။ အသေးအဖဲ့ သုံးငွေ များကားမိလေအောင်တကြောင်း။ အကယ်၍။ မိမိတို့၏အချိန်ပိုကလေး၌ တခုတခုသောလုပ်ငန်းကို ဆောင်ရွက်ပါ က။ ဝင်ဦးမည်ငွေဝင်လမ်းကလေး အားလုံးပင်မဟုတ်သော်လည်း။ အချို့အဝက်ကမိပါလျှင်။ ထိုပုဂ္ဂိုလ်များ၏ လိုအပ်ဆန္ဒအတိုင်း ကူညီနိုင်ပေလိမ့်မည်ဟု ရည်ရွယ်၍။ ၎င်းတို့ရေးသော စကားတလုံးလျှင် တပြားကျ။ ငွေသား အဖြစ်ဖြင့် ဆုပေးရန်ဟုဆုံးဖြတ်ထား၏။ ထိုဆုငွေကိုပို သောအခါမှာလည်း။ “ဆရာ၏ပညာတန်ဖိုးပင် မဟုတ် သော်လည်း” အစရှိသဖြင့်။ တောင်းပန်ချက်ကို ဘော်ပြပြီးမှငွေပို့ပါသည်။

မောင်စိန်။

နံပါတ်-၁၄။

မြန်မာစာပေပရိယတ်ကိုလိုလားသောပုဂ္ဂိုလ်များ၏ အကူအညီရရန်ရည်သန်၍။ ၁၉၂၇ ခု၊ မတ်လက ၁၉၂၈ ခု၊ ဖြေလတိုင်အောင် ဤသတင်းစာ၌။ မြန်မာအဘိဓာန်အကြောင်းဟုခေါင်းတပ်ပြီးလျှင်။ လစဉ်ရရှိသောဝေါဟာရ

ပေါင်းနှင့်တကွ။ အဘိဓာန်နှင့်သက်ဆိုင်သောအကြောင်းအရာများကို ထည့်သွင်းဘော်ပြခဲ့၏။ သို့ဘော်ပြသည့် အတိုင်းလည်း။ တနေ့တခြားစကားစုဆောင်းခြင်းဖြင့် ကူညီလိုသူများတိုးပွားလာပေ၏။

သတင်းစာ၌ ထည့်သွင်းဘော်ပြခြင်း မပြုခဲ့သည်မှာ အတော်ကြာပေပြီ။ သို့တည်း ဖြစ်စေကာမူ။ အဘိဓာန် လုပ်ငန်းမှာတိုးတက်လျက်ပင်ရှိ၏။

၁၉၂၉ ခု၊ ဇန္နဝါရီလကုန်အထိရှိပြီးသော ဝေါဟာရစုစုပေါင်းမှာ အောက်ပါအတိုင်းဖြစ်ပါသည်။
(မြို့ရွာအလိုက်ရရှိသောဝေါဟာရပေါင်း။)

သထုံမြို့ ၇၁၂၉။ နောင်ဦးမြို့ ၃၅၂၀၉။ ရန်ကုန်မြို့ ၂၂၄၀၅။ နေပြီမြို့ ၂၀၂၇၅။ ရွှေမြို့ ၁၃၅၉၀။ မကွေးမြို့ ၉၂၉၆။ မန္တလေးမြို့ ၈၉၁၆။ ရမုန်းကြီးရွာ (ကျောက်ဆည်) ၇၁၅၉။ ထားဝယ်မြို့ ၆၄၀၄။ အမေရိကံပြည် ၅၉၈၄ စလင်းမြို့ ၃၈၂၁။ ပုသိန်မြို့ ၁၇၇၂။ မော်လမြိုင်မြို့ ၁၇၇၀။ ဗြိတိန်မြို့ ၁၄၉၉။ ဝဲနယ်ကုန်းမြို့ ၁၃၃၂။ ဟင်္သာတမြို့ ၁၁၉၅။ ယဉ်းမနားမြို့ ၁၁၁၁။ ဆင်ဖြူကျွန်းမြို့ ၁၁၀၄။ မြင်းခြံမြို့ ၈၀၀။ တောင်ငူမြို့ ၇၇၆။ ပန်းတနော်မြို့ ၇၀၇။ ကျိုက္ကစံရွာ ၆၄၅။ တောင်ကြီးမြို့ ၆၀၅။ အာလံမြို့ ၆၈၀။ တောင်တွင်းကြီးမြို့ ၅၆၉။ မော်လိုက်မြို့ ၅၄၂။ ကြို့ပင် ကောက်မြို့ ၅၀၉။ ဝဲခူးမြို့ ၄၇၀။ အေးဒဲးမြို့ ၄၇၀။ ဖျာပုံမြို့ ၂၅၄။ ညောင်တုံးမြို့ ၁၅၅။ စစ်တွေမြို့ ၁၀၉။ မင်းဘူးမြို့ ၆၂။ စုစုပေါင်း ၂၂၁၁၉၄။

(ခုနှစ်အလိုက်ရရှိသောဝေါဟာရပေါင်း။)

၁၉၂၅ ခု ၁၂၃၄။ ၁၉၂၆ ခု ၁၇၇၇၄။ ၁၉၂၇ ခု ၆၆၃၉၀။ ၁၉၂၈ ခု ၁၂၂၅၂၇။ ၁၉၂၉ ခု၊ ဇန္နဝါရီလ။ ၁၃၂၆၉။ စုစုပေါင်း ၂၂၁၁၉၄။

အောက်တွင်ဘော်ပြထားသောစာအုပ်များမှာ။ ၎င်းတို့မှစကားစုဆောင်းခြင်း။ ပြီးဆုံးခါနီးသောစာအုပ်များ ဖြစ်သည်။

မာဃဒေဝလင်္ကာသင်။ စန္ဒကိန္နရီပျို့။ ဓမ္မပါလပျို့။ ပါရမီတော်ခင်းပျို့သစ်။ ပဉ္စာသုဓမ္မပျို့။ ဘူရိဒတ်ဇာတ်ပေါင်း ပျို့။ ဘူရိဒတ် လင်္ကာကြီးပျို့။ နာနာဆန္ဒပျို့။ နေမိမိစုစုခင်းပျို့။ မုဒုလက္ခဏပျို့။ သုဝဏ္ဏသျှ မြားပြစ်ခင်းပျို့ ကိုးခင်းပျို့ငါးက။ မြန်မာစာညွန့်ပေါင်းကျမ်း။ ဥတိန္ဒပျို့။ မဟာဂီတပေါင်းချုပ်။ မင်္ဂလာဇေယျ။ ဦးပုညမေတ္တာစာ သူရိယသိဒ္ဓန္တကျမ်း။ ကဝေသာရကျမ်းရင်းကြီး။ ကဝိလက္ခဏာဒီပနီကျမ်း။ ရာဇဝင်ဒကျမ်း။ သမန္တစက္ခုဒီပနီ။ မဟာဇနကဇာတ်။ မာလာလင်္ကာရဝတ္ထု။ သာသနသမ္ပတ္တိဒီပနီ။ ဇိနတ္ထပကသနီကျမ်း။ မဟာဝင်ဝတ္ထု။ ယွတ်တော် အမှတ်အသားစာ။ ဦးပေါ်ဦးလျှောက်ထုံး။ ကဝိသေနင်္ဂမြူဟာကျမ်း။ ရာဇဝိရာဇ်အရေးတော်ပုံ။ ပာသာဝတီဆင် ဖြူရှင်အရေးတော်ပုံ။ ကန်းပေါင်ဆက်ရာဇဝင်။ သန်းသန်းဝတ္ထု။ ပဒုမ္ပပြဇာတ်။ မင်္ဂါခက်နန်းတွင်းဇာတ်။ မောင်တာ နောင်ဝတ္ထု။ ကေသာသီရိနန်းတွင်းဇာတ်ဝတ္ထုများဖြစ်ပါသည်။

ဤသို့ကျမ်းဂန်အမျိုးမျိုးမှ စကားစုဆောင်းခြင်းပြီးဆုံးသည်တိုင်အောင်။ ကျွန်ုပ်တို့ရည်ရွယ်သော အဘိဓာန် အတွက်။ ဝေါဟာရစုဆောင်းခြင်း ပြည့်စုံလုံလောက်ပြီဟု မဆိုနိုင်သေး။ အကြောင်းသော်ကား။ ဒေသန္တရ အလျောက် ပြောဆိုသုံးစွဲလေ့ရှိသော အရပ်စကားများ။ အသုံးအနှုန်းများကိုလည်း စုဆောင်းရန် လိုပေသေး၏။ ထိုစကားများမှာ။ စာထွက်စကားမဟုတ်။ ရပ်ရွာလေ့အတိုင်း။ စကားပြောရာ၌သာ အများအားဖြင့် သုံးစွဲလေ့ ရှိသောကြောင့်။ စကားပြောရာမှသာစုဆောင်းမှ။ ဌာန်ကရိုင်းကျနစွာ မှတ်သားနိုင်ပါမည်။

(စကားပြောရာမှဝေါဟာရစုဆောင်းခြင်း။)

အထက်ပါအကြောင်းနှင့်ပတ်သက်၍။ ၁၉၂၈ ခု၊ ဇန္နဝါရီလ ၄ ရက်နေ့ထုတ်။ သူရိယသတင်းစာတွင် ဘော် ပြလျက်။ စကားပြောရာမှ ဝေါဟာရများကို စုဆောင်းပေးကြရန် တိုက်တွန်းနှိုးဆော်ခဲ့ဘူး၏။ သို့တိုက်တွန်းနှိုး ဆော်သည့်အတိုင်းလည်း။ စကားများစုဆောင်း၍။ ကျွန်ုပ်တို့ထံသို့ ကြပေ၏။ ယခုအခါ မည်ကဲ့သို့ စုဆောင်းခြင်း သည် မှားသည်။ မည်ကဲ့သို့စုဆောင်းမှ မှန်သည်ဟူ၍ ရွေးကောက်စုဆောင်းပုံ နမူနာနှင့်တကွဘော်ပြပါအံ့။

မှားသောနည်းလမ်း။ ။အချို့သောသူများက၊မိမိတို့ကိုယ်တိုင်စဉ်းစား၍၊စကားပြောရာ၌ သုံးစွဲလေ့ရှိသော ဝေါဟာရများကို၊ရိုးရိုးစာရွက်၌ တလုံးစီ စီတန်းရေးပြီးလျှင်ပို့ကြ၏။ အချို့က၊အောက်တွင်တော်ပြသော နမူနာ အတိုင်းပင်ရေး၏။ သို့သော်ရေးထားသောစကားများ၊ မိမိစိတ်ကူး၍စကားရှာပြီးလျှင်၊ မိမိကိုယ်တိုင် ၎င်းရှာကြိ ထားသောစကားနှင့်သင့်လျော်အောင်၊ ဝါကျစီကုံးပြီးပို့ကြ၏။ ဤကဲ့သို့ရေးသားသောစာရွက်များကို အလိုမရှိ၊ အကြောင်းမမှား၊အဘိဓာန်တွင်ထည့်သွင်းတော်ပြမည့်ဥပမာမှာ၊အကိုးအကားခိုင်ခန့်၊ခန့်ညားမှုသာ၊ထည့်သွင်း လိုသည်။စာထွက်ဝေါဟာရများအတွက် ဥပမာပြရာ၌၊ဝါကျဆင်၍မထည့်ဘဲ၊စာထွက်အတိုင်း ရှေ့နောက်စကား အစီအစဉ်ကိုရေးကူး၍တော်ပြသဖြင့်၊ကျမ်းအကိုးအကားရတ်သကဲ့သို့၊အလွတ်စကားများစုဆောင်းရာမှာလည်း ကိုးကားချက်ရလို၏။သို့ကြောင့်မိမိတို့ကြားသည့်အတိုင်းသာရေးမှတ်ကြစေလိုသည်။

မှန်သောနည်းလမ်း။ ။တစုံတယောက်သော သူသည်၊ မိမိ အလိုအလျောက် အကြောင်းအား လျော်စွာ ပြောဆိုနေသောစကားများမှ မှတ်သားသင့်ရာ၊ ၎င်းသူပြောသည့်အတိုင်း ရေးမှတ်ယူမှသာ၊ ရှေ့နောက်စကား အစီအစဉ်နှင့်တကွ ပြောရိုးပြောစဉ်အတိုင်း၊ဂန္ထသေချာစွာရနိုင်၏။ဤသို့သောစကားများကို ရေးမှတ်သောအခါ၊ မိမိကြားလျှင်ကြားခြင်း၊ ရှေ့နောက်စကားအစီအစဉ်ကို မှတ်သားရန်လို၏။ နောက်မှအောက်တွင်တော်ပြလျက် ရှိသောနမူနာအတိုင်း၊ ကျွန်ုပ်တို့ပေးထားသောစာရွက်ပေါ်၌တင်နိုင်၏။ အကယ်၍စကားအစီအစဉ်ကိုချက်ခြင်း မမှတ်ပါက၊ရေးကောက်လိုသောစကားသာသတိရ၍၊၎င်းစကားတည်ရှိရာ ရှေ့နောက်စကားအစီအစဉ်မှာ၊ ရုတ် တရက်မှမလျော့သွားတတ်၏။ ဤကဲ့သို့ စုဆောင်းထားသော စကားများကိုလည်း၊ ကျွန်ုပ်တို့ ကျမ်းပြုဆရာက၊ စစ်ဆေးနိုင်ရန်၊ ပြောဆိုသော သူသည် မြန်မာဖြစ်သည်။ တလိုင်းဖြစ်သည်။ ရှမ်းဖြစ်သည်။ မည်သည့် မြို့ရွာမှာ ကြားရသည်။ ယောက်ျားပြောသည်။ မိန်းမပြောသည်ဟူ၍လည်း၊ အတိုအားဖြင့်တော်ပြရန်လိုသည်။

ဥပမာ။

ပေါင်း။	သန့်ကာ။
တံတား— စလင်းမြို့။ ဆင်ဖြူကျွန်း။ လမ်းမကြီး။ မြောင်းမ တော်။ပေါင်းအကျော်တွင် တချားခံနှင့်တွေ့ပါသည်။ စလင်းအများသုံး။	မကြာမှီ— သန့်ကာကပင်၊ညည့်အဖေကို၊တောင်နားဆီမှာ တွေ့ခဲ့သေးသည်။ ချောင်းဦး၊မ၊မြန်မာ။
ခွဒွတ်။ နှစ်ခု၊နှစ်ချက်ကိုတကြိမ်တည်းနှင့် ထိခိုက်စေခြင်း။ နားဒီဟေ့၊ဒီဘက်ကနေပြီး၊ခွဒွတ်သာချလိုက်ပေ တော့။ မန္တလေး၊ကျား၊မြန်မာ။	ဝိ။ ဟန်ကြီးသည်။ သို့၊အမေကျုပ်ပိုးလုံချည်တကွင်းရက်ချင်တယ်။ အမိ၊ ညည်းကပိလို့၊ရှိပြီးချည်ကိုရက်ပါတော့။ မုံရွေး၊မ၊မြန်မာ။

မောင်စိန်။

နံပါတ်—၁၅။ စာအုပ်များမှစကားစုဆောင်းရန် တနှစ်သာလိုခြင်း။

မြန်မာအဘိဓာန်အတွက်ပုံနှိပ်ပြီးအသင့်ရှိသောစာအုပ်များမှ၊ ဝေါဟာရစုဆောင်းခြင်းပြီးစီးရန်ကန်သတ် ထားသောအချိန်မှာ၊တနှစ်မျှသာလိုတော့သည်ဖြစ်ပါ၍၊စကားစုဆောင်းခြင်းအားဖြင့်ကူညီနေသောသူများအား။ ယခင်နှစ်များကထက်ပိုမို၍ဆောင်ရွက်ကြရန်တောင်းပန်ပါသည်။ မကူညီရသေးသောသူများကလည်း၊နောင်လာ နောက်သားများအတွက်အခွင့်ရှိသည့်ကြာစွာသုံးစွဲနိုင်လောက်မည့်အဘိဓာန်ကြီး— ကောင်းသည်ထက်ကောင်းစေ ရန်ရည်သန်လျက်၊မိမိတို့နှစ်သက်ရာကျွမ်းကျင်ရာ စာအုပ်တခုခုကို၊ ကျွန်ုပ်တို့ထံတောင်းယူ၍ဖြစ်စေ၊ မိမိတို့နေ့စဉ်

အမြဲတတ်လေ့ရှိသောစာအုပ်တခုမှဖြစ်စေ။ သတင်းစာမဂ္ဂဇင်းများမှဖြစ်စေ။ စကားစုဆောင်းခြင်းဖြင့်ကူညီကြရန် သင့်ပေး၏။ စာကိုတတ်၍ရေးကောက်ထုတ်နုတ်ခြင်းဖြင့်စကားစုဆောင်းရန် အချိန်မရသေးသူများကလည်းယခင် လကဘော်ပြန်သည့်အတိုင်း စကားပြောရာမှ မှတ်သားသည့် မှတ်သားထိုက်သော စကားအသုံးအနှုန်းများကိုရေး မှတ်၍ပို့နိုင်၏။

ကျွန်ုပ်တို့ထံကစာအုပ်များလက်ကိုင်ထားလျက်။ ဝေါဟာရစုဆောင်းခြင်းဖြင့်ကူညီညှိတော့ဝန်ယူထား သောသူများကလည်း။ မိမိတို့စာအုပ်များမှစကားစုဆောင်းခြင်းဆုံးခန်းတိုင်ရောက်အောင်ဆောင်ရွက်ကြရန်သင့် ပေး၏။ အကယ်၍မိမိတို့ကတိထားသည့်အတိုင်း ဆောင်ရွက်နိုင်ပုံမရလျှင်။ အခြားသူများဆောင်ရွက်နိုင်ကြရန် စာ အုပ်များကိုပြန်ပို့သင့်၏။ သို့ပါ၍။ မည်သူမဆိုမိမိတို့လက်ရှိစာအုပ်များပြီးဆုံးအောင်မရေးကောက်နိုင်လျှင်။ ကျွန်ုပ် တို့ထံပြန်ပို့ရန်တောင်းပန်ပါသည်။

ယခုအခါဇာတ်နိပါတ်။ ဆေးကျမ်း။ ဓာတ်ကျမ်း။ မေဒင်ကျမ်း။ ပျိုကုမ္မာမှစ၍ အသုံးအများဆုံးသောပုံနှိပ်ပြီး အသင့်ရှိသောစာအုပ်များမှ စကားစုဆောင်းလျက်ရှိ၏။ သို့တည်းဖြစ်စေကာမူ။ အရေးကြီးသောစာအုပ်များမှ စု ဆောင်းသင့်လျက်မစုဆောင်းမိတ်ကြွင်းကျန်နေမည်ကို လွန်စွာစိုးရိမ်ဘွယ်ကောင်းလှ၏။ သို့အတွက်။ မည်သည့်စာ အုပ်များမှအဘိဓာန်အတွက်စကားစုဆောင်းသင့်ကြောင်းပညာရှင်များကလည်း။ ကျွန်ုပ်တို့ထံအကြံဉာဏ်ပေးကြ ရန်တောင်းပန်ပါသည်။

ရှေးကပုံနှိပ်ပြီးရှိသော်လည်း။ ယခုအခါဝယ်၍ မရနိုင်သောဝိဇယကာယီ။ ဣန္ဒာဝု။ ဣန္ဒာဝံသ။ အိန္ဒာဝံသစရှိ သော နန်းတွင်းဇာတ်တော်ကြီးများမှ၎င်း။ အခြားပျောက်ကွယ်လုမတတ်တိမ်မြုပ်နေ၍ နောက်ထပ်မထွက်မပေါ် သောစာဟောင်းကြီးများမှ၎င်းစကားစုဆောင်းရန်လိုပေးသေး၏။ ဤကဲ့သို့သောစာအုပ်များ မိမိတို့လက်ရှိရှိလျှင်။ သို့မဟုတ်လွယ်ကူစွာရနိုင်လျှင်။ ၎င်းစာများမှစကားစုဆောင်းပေးကြစေလိုသည်။ သို့တည်းမဟုတ် ကျွန်ုပ်တို့ထံပို့ ပါ။ မစုတ်။ မပြတ်။ မပေစေဘဲ။ အထူးသတိပြုလျက်စိတ်ချယုံကြည်လောက်သောကျွန်ုပ်တို့၏ နာမည်ရဆရာများ အား။ စကားစုဆောင်းစေရန်လွှဲအပ်ပါမည်။ စာအုပ်ကိုလည်းပိုင်ရှင်ထံသို့ကောင်းမွန်စွာရောက်ရန် တာဝန်ခံ၍ပြန် ပို့ပါမည်။

(စကားစုဆောင်းပြီးစာအုပ်များမှ ထပ်မံစုဆောင်းခြင်း။)

ရှေးကျလွန်းသောသီချင်းများ။ ရှင်မဟာရဋ္ဌသာရ။ ရှင်မဟာသီလဝံသအစရှိသောပုဂ္ဂိုလ်ကျော်များစီကုံးထား ခဲ့သောပျို့ကဗျာ။ နက္ခတ်ကျမ်း။ ဆေးကျမ်း။ မေဒင်ကျမ်းအဂ္ဂိရတ်ကျမ်းများမှာလွန်စွာခက်ခဲနက်နဲလှ၏။ ပညာရှိအ ချင်းချင်းပင်အယူအဆကွဲလွဲတန်ဖိုးမရှိအဓိပ္ပါယ်ယူဆကြ၏။ ဤကဲ့သို့သောစာများကို။ တဦးတယောက်စကားစု ဆောင်းပြီးဖြစ်စေကာမူ။ အခြားပညာရှိတဦးကို ထပ်မံ၍ရေးကောက်စေရန်ကြံရွယ်၏။ ဤကဲ့သို့ပြုလုပ်ခြင်းသည်။ ပထမ ရေးကောက်သောသူကိုမယုံကြည်၍မဟုတ်။ ပညာရှိအချင်းချင်း ညှိနှိုင်းလျှင်အဓိပ္ပါယ်ဘော်ပြခြင်းမှာ သေ ချာသည်ထက်သေချာ၍။ ရေးကောက်သည့်သောဝေါဟာရများလည်းအကြွင်းအကျန်မရှိတတ်ပြည့်စုံစွာရလိမ့်မည်ဟု ယုံကြည်၏။

(စကားပြောရာမှဝေါဟာရ စုဆောင်းခြင်း။)

လွန်ခဲ့သောလက။ စကားပြောရာမှ။ ဝေါဟာရများစုဆောင်း၍။ ပြိုကြရန်နှိုးဆော်ခဲ့၏။ သို့နှိုးဆော်သည့်အ တိုင်းလည်းစုဆောင်း၍ပြိုကြလိမ့်မည်ဟုမြှော်လင့်ပါသည်။ အကယ်၍မြတ် ၃ လက်မ။ အလျား ၅ လက်မရှိ ကျွန်ုပ် တို့ထံကစာရွက်လွှတ်များကို။ ရုတ်တရက်မတောင်းဖြစ်သေးလျှင်မိမိတို့အိမ်၌ရှိသောစာရွက်ရိုးရိုးဖြင့် အောက်ပါ အတိုင်းရေးမှတ်၍ပို့နိုင်၏။ ဥပမာ။

(၁) ပက်ပင်းပါ-ရုတ်တရက် တောတောဆိုင်ဆိုင်။ ဦးလဲအောက်ဆင်းသွားရော။ သူခိုးနှင့် ပက်ပင်းပါတော့ နေတော့။
(မကွေး။ ကျာ။ မြန်မာ။)

(၂) ဈေးဦးပေါက်-ဦးစွာရောင်းချခြင်း၊ တော်တော်ရောင်းကောင်းပါရလားရှင့်၊ ဟုတ်ပါ။ ဈေးဦးပေါက် ရုံဘဲရှိပါသေး။

(မန္တလေး၊ မြန်မာ)။

အစရှိသဖြင့်ရေးမှတ်ပြီးပို့နိုင်၏။

ဤသို့တဦးနှင့်တဦးပြောဆိုကြသည့်အတိုင်းမှတ်သားစုဆောင်းသောစကားများကိုသာ အလိုရှိသည်။ မိမိ ကိုယ်တိုင် စကားဆင်၍ရေးထားသော စကားများကိုကားအလိုမရှိ။ အခြားလွယ်လင့်တကူရေးမှတ်နိုင်ရန်။ နည်း လမ်းတခုရှိသေး၏။ ထိုနည်းလမ်းမှာလွန်ခဲ့သောနှစ်ပေါင်း ၂၀ လောက်ကထွက်ပေါ်ခဲ့သောပြဇာတ်ကလေးများ မှစာသားကိုချန်လှစ်၍၊ စကားစုဆောင်းရန်ဖြစ်၏။ ထိုပြဇာတ်များ၌၊ နတ်နှင့်မင်းသမီးစကားပြောခဏ်း၊ လူပြက်အ ချင်းချင်းစကားပြောခဏ်း၊ သူဌေးနှင့် သူဌေးကတော်စကားပြောခဏ်း အစရှိသည်များမှာလည်း ရေးကောက်စု ဆောင်းနိုင်၏။

မောင်စိန်။

နံပါတ် ၁၆။

လက်မှုပညာသည်များ၏ ကရိယာတန်ဆာအမည်နှင့်၎င်းတို့စကား အသုံးအနှုန်းများစုဆောင်းခြင်း။

လွန်ခဲ့သောလက။ စကားပြောရာတွင် သုံးစွဲလေ့ရှိသော အလွတ် ဝေါဟာရများကို စုဆောင်း၍ ပို့ကြရန် နှိုးဆော်ခဲ့၏။ သို့မှန်းဆော်သည့်အတိုင်းလည်း ပို့ကြပေသဖြင့်၊ ကျွန်ုပ်တို့ကများစွာကျေးဇူးတင်ပါသည်။

ယခုအခါ။ လက်မှုပညာသည်နှင့် သက်ဆိုင်သော ကရိယာ တန်ဆာ အမည်များ။ ၎င်းတို့အချင်းချင်းပြော ဆိုလေ့ရှိသော စကားအသုံးအနှုန်းများ စုဆောင်းမှတ်သားပေးကြရန် တောင်းပန်လို၏။ ထိုစကားများမှာ။ ပညာ သည်အချင်းချင်းသာ ပြောဆိုသုံးစွဲလေ့ ရှိသဖြင့်။ သူတို့၏ လုပ်ငန်းရှိရာသို့ သွားရောက်ပြီး ပြောဆို နေကြသော စကားများကိုမှတ်သားသင့်ရာ မှတ်သားခြင်း။ မိမိကသက်ဆိုင်ရာ အသုံးအနှုန်း ပေါ်လာအောင် ဉာဏ်ထုတ်၍ မေးမြန်းခြင်း၊ ကရိယာ တန်ဆာအမည်များကို ညွှန်ပြ၍မေးမြန်းခြင်းစသည်ဖြင့် စိတ်ရှည်စွာသည်းခံပြီး စုဆောင်းမှ သာရနိုင်၏။ သူတို့အချင်းချင်း ပြောဆိုသော အချို့စကား အသုံး အနှုန်းများ။ ကရိယာ တန်ဆာ အခေါ် များမှာ။ ဘာသာခြားစကားကြားရသကဲ့သို့ အနည်းငယ်မျှနားမလည်ကြောင်း တွေ့ရ၏။ ဥပမာ (ရက်ကန်းအလုပ်)

- (၁) ချည်ပုတ်လိုက် (ဖွပ်လျှော်သည်)။
- (၂) ချည်စာနင်းလိုက် (ကော်တင်သည်)။
- (၃) ချည်စာသတ်လိုက် (ပြီးသည်)။

၎င်းပြင်။ လက်ရောက်တံ၊ ရတိုင်။ လက်လံအစရှိသော ကရိယာ တန်ဆာ အမည်များမှာ။ ထိုပညာကိုတတ် မြောက်သောသူများသာလျှင်။ မည်သည့်နေရာ၌မည်သို့ သုံးစွဲကြောင်းသိနိုင်၏။

ဤကဲ့သို့သော အသုံးအနှုန်းများ။ ကရိယာတန်ဆာ အမည်များသည်။ ပညာသည်တိုင်း၏ အလုပ်အကိုင် တိုင်း၌။ အခြောက်အမြား ပါဝင်လျက် ရှိကြပေမည်။ သို့ပါ၍။ မိမိတို့ ကျွမ်းကျင်ရာ။ သက်ဆိုင်ရာ။ နီးစပ်ရာ ပညာရပ် တခုခုမှ မှတ်သားစုဆောင်းပေးကြရန်တောင်းပန်ပါသည်။

အောက်ပါပညာရပ်များမှာ။ မြန်မာနိုင်ငံတွင်ထင်ရှားသောပညာရပ်များဖြစ်၏။

လယ်ယာစိုက်ပျိုးခြင်း။

မိုးစိုက်ကောင်းလယ်။

ဆည်ရေသောက်။

အခြောက်စိုက်ပျိုးခြင်း။

ကြံ၊ ငှက်ပျော၊ နန္ဒင်၊ ကွမ်း။

ကွမ်းသီးခြံများ။
တောင်ယာ။
ဥယျာဉ်။

ထန်းတက်ခြင်း။ ထန်းလျက်ချက်ခြင်း။

ကဲ့။ နွားတိရစ္ဆာန်အသွေး အရောင်အခေါ်များ။ ၎င်းတို့နှင့်သက်ဆိုင်သော အခြားအသုံးအနှုန်းများ။
မြင်း—အသွေးအရောင်၊ အသွားအလာ အခေါ်များ။ ၎င်းတို့နှင့်သက်ဆိုင်သော အသုံးအနှုန်းများ။
လှေ၊ လှည်း၊ အိမ်၊ ကျောင်း၊ ဘုရား၊ ဇရပ်များ၏ အစိတ်အပိုင်းအမည်များ။

ဝါဂွမ်းထည်ရက်လုပ်ခြင်း။ ဝါဖတ်ခြင်း၊ ဗိုင်းငင့်ခြင်း။ ရက်ကန်းရက်ခြင်းအစရှိသည်တို့နှင့် ၎င်းတို့ကရိယာ တန်ဆာ အခေါ်များ။

လက်သမား။
ပန်းဘဲ။

မှန်စီရွှေချ။
ယွန်းထည်လုပ်။

တောင်းရက်။
ဝါးကပ်။

ပန်းထည်။
ရွှေပန်းထိမ်။
ငွေပန်းထိမ်။

ကျောက်သွေး။
ဖန်ကြည်။
ဘိနပ်ချုပ်။

သက်ငယ်ရက်။
ဆားချက်။
ထောပတ်ချက်။

ပန်းချီ။
ပန်းပု။
ပန်းရန်။

အင်္ကျီချုပ်။
တူရိယာလုပ်ခြင်း။
မြင်းကုန်းနှီးလုပ်။

အိုးဖုတ်။
မီးသွေးဖုတ်။
ကလေးကစားသော အရုပ်လုပ်။
စက္ကူလုပ်။

ပန်းဆိုး။
သံမြို့လုပ်။
ရွှေခတ်ခြင်း။
ရွှေကြယ်ထိုး။

ကြေးသွန်း။
ကျောက်ဆစ်။
ကျောက်တွင်းတူး။
ချာရက်။

ခါးကြိတ်။
ရေတွင်းတူး။
ရေနံတူး။
တင်္ဂါလုပ်။

ရေးကောက် စုဆောင်းပုံ နမူနာ။

ချည်ပုတ်	ယုန်နားရွက်
<p>ချည်ခင်ကို ဖွပ်လျော်သည်။ ရက်ကန်း၊ မကွေး။</p>	<p>မူလီခေါင်းတမျိုး၊ တစုံတခုကို ဝက်အူရစ်ဖြင့်ကြပ်ရန်၊ အသုံး ပြုသောကရိယာ။ ပန်းဘဲ၊ မန္တလေး။</p>
ရှိုး	ရသေ့စူး
<p>နိမ့်ခြင်း။ အနည်းငယ် အောက်ကျနေခြင်း။ ဟေ့။ မောင်ဖြူ၊ ပေါင်းကွတ်ဟာ။ မင်းဘက်က၊ ရှိုးနေတယ်။ နဲ့နဲ့မြင့်ပေး။ လက်သမား၊ ဓနုဖြူ</p>	<p>စူးကို ကိုင်းတပ်ပြီးလျှင်၊ တ ဘက်တချက်၊ ကြိုးသွင်း၍၊ နိမ့် ချည်မြင့်ချည်ပြုလုပ်ခြင်း ဖြင့်၊ လှည့်ရသော စူးတမျိုး လက်သမား၊ ဓနုဖြူ။</p>

ခိနန်းအကြောင်း။ *

ခိနန်းဟူသောဝေါဟာရသည်။ မြန်မာစကား အစစ်မဟုတ်။ မြန်မာနှင့်ဘာသာခြား ၂ မျိုးစပ်၍။ ၃ မျိုးစပ်ခေါ်ကြသော မိဿကစကားတွင် ပါဝင်သည်။ ဘာသာခြား ၂ မျိုးစပ်ဟူသည်ကား။ မာဂဓဘာသာနှင့် ဟိန္ဒူဘာသာ ၂ မျိုးပင်တည်း။ ယင်းသို့ဖြစ်၍ မြန်မာသံ ၃ မျိုးစပ်ပြီးလျှင်။ ခိနန်းဟူသော ဝေါဟာရကို ပြောဆိုကြရေးကြသတည်း။

မာဂဓဘာသာမှာ။ ကောဏကိုသော်၎င်း။ ကဏ္ဍကိုသော်၎င်း။ အထောင့်ဟူ၍ ခေါ်သည်။ ဟိန္ဒူဘာသာမှာလည်း။ ကိုနောကို၎င်း။ ကူနားကို၎င်း။ အထောင့်ခေါ်သည်။ မြန်မာတို့က။ က ခ ဂ ဓ င ခေါ်သည်။ ဘင်္ဂါလီတို့က။ ကော် ခေါ် ဂေါ် ဘော် ငေါ်၊ ခေါ်သည်။ ဟိန္ဒူဘာသာတွင် (ကိုနား) ရေးသည်ကို။ ကိုနောဘတ်ရသည်။ ကူနာရေးသည်ကို။ ကူနားဘတ်ရသည်။ မာဂဓအဘိဓာန် ကျော်အောင် စံထားနိဿယ-စတုဗ္ဗဏ္ဍဝဂ်- ၃၉၄-မှတ်ဂါထာတွင်။ ။ ကောဏော။ အထောင့်။ အသော။ အထောင့်။ ကောဌိ။ အထောင့်။ နာရိယံ။ ဣတ္ထိလိင်တည်း။ ။ အထောင့်ပရိယာယ် ၃ ပုဒ်ဟူ၍ လာသည်။ ။ လိလဝတီဂဏန်းကျမ်းမှာလည်း။ ကဏ္ဍကိုအထောင့်။ ကောဌိုကိုအစွန်းဟူ၍ လာသေးသည်။ သို့ရာတွင်။ ကောဏနှင့်ကဏ္ဍသည်။ ပရိယာယ်စကားလွယ်ပင်တည်း။ မာဂဓအဘိဓာန်အဓိကဏ္ဍဝဂ်ဂါထာနိပါတ် ၁၂၀ တွင်။ ။ ကဏ္ဍော။ ကဏ္ဍသဒ္ဓါသည်။ ကောဏော။ အထောင့်၌၎င်း။ သဝနေ။ နား၌၎င်း။ သိယာ။ ဖြစ်ရာ၏။ ။ ဟူ၍ လာသတည်း။

ခိနန်း၏အဓိပ္ပါယ်မှာထောင့်ချိုးအတွေ့ကိုဆိုလိုသည်။ ဘုရား။ ကျောင်း။ မြိန်နန်းစသောအဆောက်အဦများနှင့်။ မင်းဝတ်အင်္ကျီ တုယင်တော်ဖျင်တော်များတွင် တပ်ဆင်သော။ ရနောင်တွန့်ချွန်။ လှိုင်းဇုတွန့်ချွန်။ ကပ်ချွန်များနှင့်။ လူခပ်သိမ်းဝတ် အင်္ကျီက တွန့်ချွန်များမှာလည်း။ အထောင့်အချွန်များပင်တည်း။ ယင်းသို့ဖြစ်၍။ အထောင့် အချိုးအတွေ့ အချွန် အချွန်များကို ခိနန်းခေါ်ကြသောအချက် သက်သေခံများစွာရှိသတည်း။ ပုဂံက နန္ဒာငယ်ဘုရားပန္နက်ပုံသည် ခိနန်းပုံပင်တည်း။ သုဝဏ္ဏသာမသုဠေးခန်းပျို့ ခပ်သိမ်းကြိယာချီအပုဒ်တွင်။ သမုဒ္ဒရာ။ လဟာထံးပိုး။ တိုးသားအယောင်။ ကွေ့ချောင်ကွေ့လည်။ တည်လသောလျောက်။ မလွယ်ပေါက်နှင့်။ အံ့လောက်ကြီးကျယ်။ ဟူ၍ စပ်ဆိုသည်။ မြို့ရိုးသည်။ သမုဒ္ဒရာလှိုင်းအံ့။ တွန့်ချွန်ကဲ့သို့။ ရှိသည်ဆိုလိုသည်။ ။ နာရဒပျို့။ ကောဓိဿချီ အပုဒ်တွင်။ တန်ဆောင်းပြကာ။ ချီရမုက်လိုင်။ အဆိုင်ဆိုင်တိ။ ကြို့ ခိုင်သေချာ။ ရှစ်မျက်နှာလည်း။ ကျယ်စွာစေ့စပ်။ ဟူ၍ စပ်ဆိုသည်။ ရှစ်ထောင့်ချိုးရှိသောမြို့ရိုးဆိုလိုသည်။

မြန်မာမင်းအုပ်ချုပ်ပုံ စာတမ်းမှာလည်း။ ဝင်းမှူးလေးဦးတို့ ဓားမှာ။ ဓား၏ အလျားအနံ ပုံသဏ္ဌာန်တူသော်လည်း။ ဓားရိုး ဓားအိမ်တွင်ကွပ်သော။ ရွှေစိသောပတ္တမြား အမှတ်အသားများဝယ်။ ခြယ်လွယ်လုပ်ဆောင်ပုံ ကွဲမြဲတည်း။ ။ ကွဲပုံကား။ ။ ရွှေဝင်းမှူး၏ ဓားမှာ။ မွန်ကူသီးသဏ္ဌာန်။ တောင်ဝင်းမှူးဓားမှာ။ ခိနန်းသဏ္ဌာန်။ နောက်ဝင်းမှူးဓားမှာ-စက်ဝန်းသဏ္ဌာန်။ မြောက်ဝင်းမှူးဓားမှာ-ဘုံနန်းသဏ္ဌာန်။ လုပ်ရမြဲတည်း။ ။ သည်ကိုရည်၍။ ရွှေဘုံနိဗ္ဗာန်တွင်။ အရှေ့မှန်ကူ။ ဇမ္ဗူမျက်မြွှာ။ လကျာခိနန်း-နောက်စက်ဝန်းနှင့်။ ဘုံနန်းလက်ဝဲ။ ရိုးရိုးလျှပ်တိ။ အမှတ်ရှေးလျောက်။ စဉ်မဖောက်သည်။ ။ လေးယောက်ဝင်းမှူးဆောင်ဓားတည်း။ ဟူ၍ လာရှိသည်။ လကျာဝင်းမှူး ဓားတွင်။ ခိနန်းအမှတ်အသားထားသည်မှာ။ မြို့ရွာအစွန်အဖျား။ နယ်ခြားများမှာ ပိပြားငြိမ်ဝပ်စေရန် တာဝန်ရှိသည်ကို။ သတိရရမည်ဟုရည်ရွယ်ရင်းပင်တည်း။

၎င်းပြင်မင်းသားများစီးရသော လှော်ကားတွင်။ ပဲ့မှာခိနန်း။ ငှက်ပျံချပ်ပါရသည်။ အရာရှိများစီးရသော လှော်ကားတွင်။ ပဲ့မှာခိနန်း။ ငှက်ပျံချပ်မပါရ။ ပဲ့ငှက်ပျံချပ် ၄ သာပါသတည်း။ ။

ဦးတင်။

* This derivation of *khonan* : connects it with the Pali *Kona*, *Kanna* through the Hindustani. For other derivations see the last unnumbered of the Journal—
P M T.

PROCEEDINGS.

*A Meeting of the Executive Committee of the Burma Research Society
was held at University College (Commissioner Road), on Friday,
March 7th, 1930, at 6-30 p. m.*

PRESENT :

The Hon'ble Mr. Justice W. Carr, I.C.S. (*President*).
The Hon'ble Mr. Justice U Ba.
Ahmed Cassim, Esq., B.A. (*Hony. Treasurer.*)
J. S. Furnivall, Esq.
S. G. Grantham, Esq., B.A., I.C.S.
U Tun Pe, M.A., B.L., M.L.C.
Meer Sulaiman, Esq., M.A.
Prof. Pe Maung Tin, M.A., B.Litt., I.E.S.
Mr. B. R. Pearn (*Hony. Secretary.*)

MINUTES :

1. Read and confirmed the Minutes of the previous meeting held on January 14th, 1930.

2. Elected the following Members to be Members of the Managing Sub-Committee for the year 1930 :—

J. S. Furnivall, Esq.
U Tun Pe,
U Po Sein.

3. Elected the following Members to be Members of the Text Publication Sub-Committee for the year 1930;—

Prof. Pe Maung Tin (*General Editor and Chairman.*)
U Tin,
U Po Kya,
J. S. Furnivall, Esq.
U Po Sein,
U Tun Pe,
G. H. Luce, Esq.,
Ahmed Cassim, Esq. (*Hony. Secretary.*)

4. Considered the list of Members, who had not paid their subscriptions on receipt of the V. P. P. receipt, and resolved to remove from the list of Members those who had definitely refused payment and to send reminder to the rest,

5. Recorded Circular No. 5, dated February the 4th, 1930, approving the publication during the current year, of an additional number of the Journal to be numbered Vol. XIV, Part 3

6. Recorded Circular No. 18, dated November 21st, 1930, approving of the proposed exchange of publications with the Kungl. Universitete Bibliotek, Uppsala.

7. Recorded letter No. 196/30, dated the 12th February 1930, from the Keeper of the Oriental Printed Books Department of the British Museum.

8. Resolved that, the names of Mr. M. S. Collis and U San Shwe Bu having been previously removed from the list of Members of the Society on account of non-payment of their subscriptions, the election of these gentlemen to the Executive and the General Committees of the Society at the Annual General Meeting was null and void ; and that their names be therefore omitted from the lists of Members of these Committees.

9. Resolved that U Kyi O be co-opted as a Member of the General Committee under Rule 13.

10. Accepted with thanks the offer of Mr. Meer Sulaiman to make an Index of the Journal from Vol. I, up to the end of the current Vol. XX.

March 7th, 1930.

B. R. PEARN,
Honorary Secretary.

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[*Translation into English*: The Glass Palace Chronicle. A translation of the Hmannan Yazawin by Pe Maung Tin and G. H. Luce, Oxford University Press].

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(FOUNDED 1910)

*For the Study and Encouragement of Arts, Science, History and Literature
in relation to Burma.*

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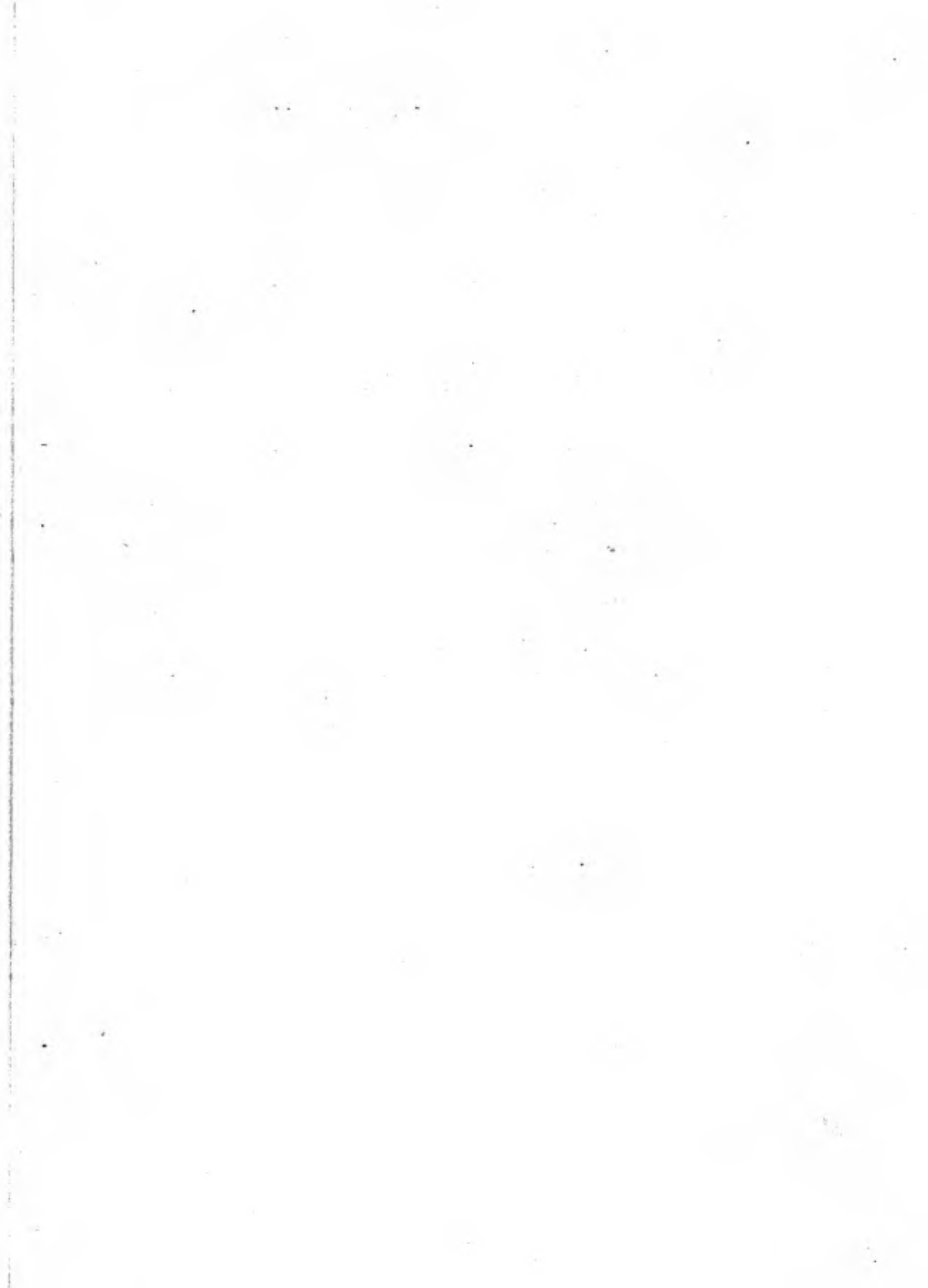
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